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PROCEEDINGS
OF THE
HUGUENOT SOCIETY
OF PA.
PENNSYLVANIA



VOLUME XVIII
1828-20

1946

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Norristown, Pa.

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* Died Nov. 13th, 1945.

THE HUGUENOT SOCIETY OF PENNSYLVANIA

OBJECTS

To perpetuate the memory and promote the principles and virtues of the Huguenots, and to promote social fellowship among their descendants.

To commemorate publicly at stated times the principal events in the history of the Huguenots.

To discover, collect, and preserve the still existing documents, relics, monuments, etc., relating to the genealogy or history of the Huguenots of America in general and to those of Pennsylvania in particular.

To gather and maintain a library composed of books, monographs, pamphlets, and manuscripts relating to the Huguenots and a museum for the preserving of relics and mementos illustrative of Huguenot life, manner, and customs.

To cause statedly to be prepared and read before the Society, papers, essays, etc., on Huguenot history, generally, and collateral subjects.

MEMBERSHIP

The membership of the Society shall be as follows:

Descendants of the Huguenot families which emigrated to America prior to the promulgation of the Edict of Toleration, November 28, 1787.

Representatives of French families, whose profession of the Protestant faith antedates the Edict of Toleration, November 28, 1787.

The initial fee is \$7.00, which includes the first year's dues which are \$2.00 per annum. Life membership, \$30.00.



INSIGNIA

The insignia of the Society, the Huguenot Cross, is not only beautiful and symbolic, but possesses the added charm afforded by the romance of history and tradition. It eloquently recalls a period

of valor, constancy, faithfulness, and loyalty to truth. It is becoming more and more a sign among the descendants of the Huguenots throughout the whole world. It is worn today with consciousness of pride and honor in many lands.

During the first World War, the Protestant Deaconesses of France adopted its use for their order, and many a French soldier fastened one of these little silver crosses to his cap, as he left for the front. They desired in this way to testify to their Protestant origin and their Christian faith, believing that if their valiant grandparents loved to carry them formerly to their secret assemblies for worship in the desert, where they placed themselves in danger of their lives, this venerable relic ought also to fortify them in the line of battle and in the face of death, and hoping if wounded to be in this way recognized by a Protestant nurse or chaplain.

It is frequently given today in the Huguenot families in France, by the godmother, when she presents the new babe, smiling in its lace, for baptism; to the youth as a remembrance of their confirmation, the first Holy Communion, at anniversaries of birth, marriage, Christmas, or on New Year's Day.

It is impossible to state precisely the period in which our Huguenot ancestors adopted the usage of what they called the Sainted Spirit. It certainly existed before the Revocation or the Edict of Nantes (1685). It was worn as an emblem of their faith. The eight corners of the four arms of the Cross of Malta were regarded as signify the *Eight Beatitudes*, the fleur-de-lis, *Mother Country of France*, and the suspended dove, the *Church under the Cross*.

This particular design (the Languedoc Cross) was discovered by Rev. Andrew Mailhet in the province of Languedoc and dates from the Eighteenth Century. The ribbon is white, edged with stripes of French blue, and yellow (the golden fleur-de-lis) and is symbolic of the ideals and traditions of the Huguenots. The cross is made in gold and generally worn by ladies as a lavalliere. It is emblematic of the Huguenot faith. It is a thing of beauty, a joy forever.

PUBLICATIONS

VOLUME I. Published in 1919, 46 pages. Price \$1.00.

Minutes of the organization of the Society, January 9, 1918. Minutes of the first meeting of the Society, Reading, April 13, 1918; Address by the President, Rev. John Baer Stoudt; Address by Rev. John F. Moyer; Address by Rev. Henry Anet, delegates of the Franco-Belgian Committee to the Protestant Churches in America; A paper: "Huguenot Migrations," by Rev. James I. Good, D. D.; Letter from General John J. Pershing.

VOLUMES II and III. Published in 1921, 110 pages. Price \$1.00.

"The Pioneers of the Huguenot Element in America," Louis P. deBoer, Denver, Colo.; "The First Huguenot Settlers in the Lehigh Valley," Charles R. Roberts, Allentown, Pa.; Address of Rev. Isaac Stahr, Oley, Pa.; Commemorative Poem, John H. Chatham; Address by Col. Henry W. Shoemaker, Litt. D.; "The Huguenot Cross," by Rev. John Baer Stoudt; "The Huguenots," by Col. Henry A. duPont; "A Tour of Huguenot Countries," by Col. Henry W. Shoemaker.

VOLUME IV. Published in 1922, 80 pages. Price \$1.00.

Address, Press notices, etc., on the occasion of the Reception given to General Robert Georges Nivelles and Rev. Andre Monod, the delegates of the French Republic to the Pilgrim Tercentenary Celebrations; "Pilgrims, Huguenots and Walloons," Rev. William Elliott Griffis, D. D.

VOLUME V. 87 pages, illustrated. Price \$1.00.

Leading articles: "Admiral de Coligny," by Col. William Gaspard Coligny, New Orleans; "The Conde Family and the Belgian Huguenots," by Charles Newton Candee, Toronto, Canada; "Jesse de Forest," by Robert W. de Forest, New York; "The Huguenot-Walloon Tercentenary; Reminiscence of Queen Wilhelmina," by the Right Reverend James H. Darlington, D. D., Harrisburg

VOLUME VI. 43 pages; illustrated. Price \$1.00.

Address, Baron de Cartier; Proclamation by Hon. Alfred E. Smith; Sermon preached at the Dedication of the National Huguenot Memorial Church, Cobb; Letter to Theodore Roosevelt; List of Members.

VOLUME VII. 78 pages, illustrated. Price \$1.00.

Book Reviews; Press Notices; The Jean Bertolet Bi-Centenary Huguenot Day at the Sesqui-Centennial Exhibition; Address, Admiral William Sims; General Daniel Roberdeau; Bryn Mawr Assembly; The John Calvin Museum.

VOLUME VIII. 79 pages, illustrated. Price \$1.00.

French Alliance Celebration, Valley Forge, May 5, 1928; The French Alliance, by Gen. Charles P. Summerall; Valley Forge, by Rev. Joseph Fort Newton; the Feu de Joye, by Rev. Dr. John Baer Stoudt.

VOLUME IX. 80 pages. Price \$1.00.

Charter; The Strassburger Award; Debt of France to Protes-

tantism, Rev. Florian Vurpillot; General Wendel Cushing Neville; The Autumn Assembly, Bethlehem; The Tercentenary Year; The Huguenot Walloon Card Index, Louis P. DeBoer; The French Racial Strain in Colonial Pennsylvania, Prof. Wayland Fuller Dunaway, Ph. D.

VOLUME X. 52 pages. Charter; List of Members. Price \$1.00.

VOLUME XI. 62 pages. Price \$1.00.

The George Washington Bicentenary, Colonel U. S. Grant, 3rd; Huguenot and Puritan Influence on the Development of America, Dr. Boyd Edwards; The Huguenot Settlement in South Africa, Hon. Eric Hendrick Louw; The Federation of Huguenot Societies in America, Maud B. Morris.

VOLUME XII. The George Washington Bicentenary Number. 140 pp. Illustrated. It is devoted entirely to Nicolas Martiau, the earliest American ancestor of George Washington. This issue has been regarded as presenting the most important and significant new Washington data of the Bicentennial. Few copies remain; \$2.50.

VOLUME XIII. Lafayette Centenary Number. Contains accounts of the 1932, 1933, 1934 meetings. 38 pages. Price \$1.00.

VOLUME XIV. Price \$1.00.

Huguenot Ancestry of President Franklin D. Roosevelt, King George VI, Queen Wilhelmina; 250th Anniversary of Revocation of the Edict of Nantes.

VOLUME XV. 32 pages. Price \$1.00.

Account of the Twentieth Annual Meeting, First Reformed Church, Reading, May 8, 1937; Address of Welcome by the Rev. Dr. Daniel Wetzel; President's Address by the Rev. Dr. Edgar Franklin Romig; Address by Hon. George S. Messersmith; The Twenty-first Annual Meeting, First Reformed Church, Easton, May 21, 1938; The Swedish Tercentenary; Peter Minuit, by the Rev. Dr. Edgar F. Romig; The Huguenots Through Nazi Eyes, by Rev. John Joseph Stoudt; The Dedication of the Statue of General Lafayette on the Campus of Lafayette College.

VOLUME XVI. 61 pages. Price \$1.00.

Program of Twenty-second Annual Meeting held at Stroudsburg, May 13th, 1939. Program of Twenty-third Annual Meeting held in Moravian Church, Lititz, May 11th, 1940. Program of Twenty-fourth Annual Meeting held in Grand Ball Room, Bellevue-Stratford Hotel, Philadelphia, May 10th, 1941. Program of Twenty-fifth Annual Meeting held in Christ Episcopal Church, Reading, May 2nd, 1942. List of admissions to membership in the Huguenot Society of Pennsylvania, 1443 in number.

VOLUME XVII. 34 pages. Price \$1.00.

John Baer Stoudt Memorial.—Silver Anniversary Meeting held in St. Paul's Reformed Church, Reading, Pa., June 12, 1943. President Levan's Anniversary Address; Address, Chaplain

John J. Stoudt, "This is My Body." Proceedings Twenty-seventh Meeting, Second Reformed Church, Reading, Pa., May 6th, 1944. Annual Address, Dr. Wm. Barrow Pugh. Memorial Service, with Address for Rev. John Baer Stoudt, D. D. Address, Rev. John A. F. Maynard, Ph. D.

Since there are a number of surplus volumes except VI and VII, these are for sale at the rate of any three for one dollar. Please send orders to the Huguenot Society of Penna., Times Herald Building, Norristown.

THE HUGUENOT CROSS, by Rev. John Baer Stoudt. Price 25 cents. Out of print.

JESSE DE FOREST, by Robert W. de Forest. Price 25 cents.

THE FRENCH RACIAL STRAIN IN COLONIAL PENNSYLVANIA, Prof. Wayland Fuller Dunaway, Ph. D. 24 pages. Price \$1.00.

HUGUENOT HALF DOLLARS. In 1924, the year of the Huguenot Walloon Tercentenary, there was issued the Huguenot Memorial Half Dollar, which has been pronounced the best memorial coin struck by the United States. Before the unsold coins were remelted the society obtained a limited number, which are sold at One Dollar and Fifty Cents plus Twenty Cents for registration and postage. Order from the Executive Offices, Norristown.

ENDOWMENT FUND

At the November term of the Berks County Court, in 1929, the petition of the Society to be incorporated, was granted.

As a non-profit Corporation, the Society now possesses many valued books, pamphlets and papers, together with a permanent endowment fund of \$2,500.00. In order that the work of the Society may be placed upon a more permanent basis, members and friends are asked to make specific or general bequests, using the following form:

I give and bequeath to the Huguenot Society of Pennsylvania the sum of.....dollars to be used in the Endowment Fund or to be applied to any specific cause or objective, as designated.

Our office address is Times Herald Building, Norristown, Pa.

TWENTY-EIGHTH ANNUAL MEETING

held in

REFORMED CHURCH OF THE ASCENSION

Norristown, Pa.

Saturday, May 5th, 1945.

P R O G R A M

MORNING SESSION—10.30

DEVOTIONAL SERVICE

HYMN—"Faith of Our Fathers"

Mrs. Horace Williams—Organist

ADDRESS OF WELCOME Rev. James W. Bright
Pastor of Ascension Reformed Church

VIOLIN SOLO—"Romance" *Svendsen*
Caroline Fox

Eleanor Fields Holden—Accompanist

HYMN—"Jesus Calls Us"

ANNUAL ADDRESS... Dr. Merle M. Odgers, Ph.D., LL.D., L.H.D.
"1945 Looks at the Huguenots"

VIOLIN SOLO—"On Wings of Song" *Mendelssohn*
Caroline Fox

Eleanor Fields Holden—Accompanist

REPORTS OF OFFICERS

ELECTION

Conferring the Huguenot Cross upon

DR. MERLE M. ODGERS, Ph.D., LL.D., L.H.D.

MR. FREDERICK S. FOX

MEMORIAL SERVICE FOR THE LATE MRS. ROBERT S. BIRCH

ADDRESS AND PRESENTATION OF RESOLUTIONS

HYMN—"My Country, 'Tis of Thee"

BENEDICTION

LUNCHEON MEETING

VALLEY FORGE HOTEL—12.30

ADDRESS Rev. Paul L. Yount, D.D.

ADDRESS Mrs. Frank B. Steele, Pres. Gen.

ADDRESS Rev. J. J. Schindel, D.D.



MERLE M. ODGERS

MERLE M. ODGERS

Born: Philadelphia, Pennsylvania; April 21, 1900.

Education: Central High School, Philadelphia; First Honor, 1918.
University of Pennsylvania: A.B., 1922; A.M., 1924; Ph.D., 1928.

Honorary Degrees: L.H.D., Temple University, 1938; LL.D., Ursinus College, 1943.

Private, Students' Army Training Corps, 1918 (Honorable Discharge, United States Army, December 12, 1918.)

Married Frances Bartram Bunting of Philadelphia, descendant of John Bartram, June 28, 1927.

Children: Eleanor Bunting Odgers, born March 13, 1935.
John Bartram, June 28, 1927, and of John and Priscilla Mullins Alden.

University of Pennsylvania Faculty and Administrative Connections:
Instructor in Latin, 1922-1928.
Assistant Professor, 1928-1936.
Professor, 1936.
Assistant Director of Admissions, 1926-1933.
Dean of the Faculty of the College of Liberal Arts for Women, 1933-1936.

President of Girard College since 1936.

President, General Alumni Society of the University of Pennsylvania.

President, St. Andrew's Society of Philadelphia.

Vice-President, Associated Alumni, Central High School of Philadelphia.

Vice-President, France Forever, Philadelphia Chapter.

Chairman, Philadelphia Committee, Greek War Relief Association.

Trustee or Director:

University of Pennsylvania. Edwin Forrest Home.
Free Library of Philadelphia. Theodore Presser Foundation.
Western Saving Fund Society of Philadelphia Bethlehem Presbyterian Church.
Chamber of Commerce of Philadelphia.
United War Chest of Philadelphia.
Philadelphia Veterans Advisory Committee.

Formerly President:

Presbyterian Social Union of Philadelphia.
Beta Pi Chapter of Pi Kappa Alpha.
Various local and regional societies.

Member: Phi Beta Kappa (Honorary Fraternity); Pi Kappa Alpha; American Philological Association; National Education Association; Association of American University Professors; Headmasters' Club; L'Association Guillaume Bude of Paris; Numismatic and Antiquarian Society of Philadelphia; University Club (Philadelphia); Franklin Inn Club (Philadelphia); Lenape Club (Philadelphia); American Legion, Rittenhouse Club.

Chairman, Philadelphia Five-County District, Committee for Economic Development.

Author of articles—classical philology and general education in journals; educational history in publications of the American Philosophical Society.

Compiler of "Fifteen Hundred Looking On" and "Brothers of Girard."

Author, "Alexander Dallas Bache" (book accepted; not yet published).

1945 LOOKS AT THE HUGUENOTS

MERLE M. ODGERS

Address before the Huguenot Society of Pennsylvania,

May 5, 1945, Norristown, Pa.

"1945 Looks at the Huguenots." A title, I suppose, ought not to begin with a number, although I have good precedents in "Two Gentlemen of Verona," "The Three Little Pigs," "The Four Horsemen of the Apocalypse," "The Five Little Peppers," and lastly, and in this case probably least, "Ten Nights in a Barroom."

Less than a half-year ago, on November 10, 1944, François Caradec, special correspondent of *Front National*, the paper of the French Resistance movement of the same name, arrived in one of the liberated cities of France. The night was "damp, dark, ominous."

"At 9 p. m. everything was already closed," he wrote. "The black-out was complete. I wandered through interminable, deserted streets guided now and then only by a thin ray of light filtering through a crack in a window or a door. I bumped into barricades, knocked against piles of stones, the remnants of destroyed houses, and got entangled in debris. . . .

"I tried five hotels before finding a room. And what a room! The walls were cracked and in many places the red brick showed through under the torn wall paper; lath torn away by the explosions was hanging down from the ceiling. There were no window panes and a nasty wind blew in through the interior shutters.

"There was a knock at the door. The chambermaid walked in carrying two champagne bottles in her hands. 'I never ordered anything of the sort,' I said. 'But this isn't champagne, Sir, it is water for you to wash with; there is

no running water.' There was obviously no gas either, for it was impossible even to get a cup of tea. . . ."

The town that the correspondent described was Nantes, well known in the history of the Huguenots as the city of the famous Edict which was so shamefully revoked. Its pre-war population of 212,000 had fallen to 50,000, though it was back to 125,000 five months ago when Caradec found it a town of "gaping houses and piles of rubble." Nantes, though seemingly far from the fighting, has known the war to her sorrow. In 1941 General de Gaulle awarded to the city the Croix de la Libération after her hostages had been cruelly massacred by the Germans. This is only one instance of how "man's inhumanity to man" is a thing of today as it was of yesterday.

If we are not alert it may be also a thing of tomorrow. For "we are tomorrow's past." It is well for us to study our own past, since, according to the sage remark of Santayana, those who ignore the past are doomed to repeat it.

I assume on your part an acquaintance with the sacrifices cited in the history of the Huguenots, and I wish to spare you the tedium that I have felt when listening to a speaker, new to his subject, enthusiastically retell a story that the audience knew better that he did. What I bring you today contains nothing obviously original. I propose simply to remind you of some particulars in Huguenot history sometimes overlooked and to throw on them the light, if it be light, of our own recent experiences.

Even in our yesterday of slow transportation and communication, when the world could have been called "one world" only by stretching the imagination, there was evidence of the existence of international dependence. The religious philosophy of the Huguenots did not develop in a water-tight compartment. The French Calvin, notable

before he was thirty, would not have been Calvin and Calvinism would not be Calvinism without Geneva. That French-speaking town touched three nationalities and made Calvin the funnel through which the Protestantism of Germany and Switzerland flowed into France. The printing presses of Geneva scattered what St. Francis de Sales called their pestilence over the entire world.

The very name of Geneva made many good people uncomfortable in Calvin's time. Similarly, for many years in our time Moscow was a dreaded name, for it represented a threatening revolt against established order in other parts of the world. Men felt that they had to be anti-Communists, and not merely extra-Communists. Geneva and Calvin (how many curses must have been heaped upon his head!) created a French movement that even France herself rejected. People saw in it a threat to their peace of mind and to their salvation. I have no doubt that many regarded it as a threat to their pocketbooks. This is the way most of us reacted to Communism, and we still don't like it. It has taken a war to make us a little more tolerant toward Russia itself. Is this wartime tolerance to be revoked later? Of course, Moscow has always seemed far away to us, but the Huguenot threat, as the Sorbonne, the government, and the Church saw it, was right in their midst. In passing, let me remark that when we read of the Huguenot women fighting beside their men in the desperate defense of Rouen so long ago we cannot help thinking of the part that the Russian women played in the defense of their home land in the present war.

The large nation at a distance may never feel the hatred developed for it. But the minority group within a community or nation cannot fail to suffer if the majority dislikes the minority, especially if governmental authority actively fosters that dislike, as it did against the Huguenots. It strikes me that wherever a minority group has earned

ill will its members are accused falsely of despicable acts in order that the majority may justify its own atrocities. At Lyons, for example, the Huguenots were accused of poisoning wells. Now it happens that over a large part of Europe, wherever there have been pogroms or massacres of Jews, the Hebrew minority has been accused of well poisoning. Occasionally Jews have also been accused of killing small Christian children, and it is possible that a search of such documents as those published by the French Protestant Historical Society, would reveal that Huguenots had been accused of killing their own babies. As a matter of fact, this stock charge was made centuries ago by the Roman pagans against the early Christians for it appears in Minucius Felix, a Christian who wrote the first book in Latin about the Christians and their faith, and also in Tertullian.

For two or three decades both parties of our own government have attempted to suppress racial and creedal antipathies, to neutralize intolerance, and to provide equal opportunities for members of minority groups. Hatred of minorities seems to increase as people, perhaps to justify themselves, continue to break faith with them. This was certainly true in France in the unjust treatment of the Huguenots after the Revocation of the Edict of Nantes, and it was also true a little later in the repeated violation of the Treaty of Limerick, which granted political and religious liberty to Catholics.

The London cockney of an older day is supposed to have cried " 'E's a stranger; 'eave a brick at 'im." In most of the world it is the brick of discrimination or ostracism or actual maltreatment that is heaved at the unfortunate neighbor who is less fortunate than a stranger because he is too dark or too light, or because he speaks a different language, or because he is less clean than we think we are, or because he is ambitious and too successful

and makes us feel less secure, or because he is willing to work harder than we, or because it makes us feel better if we have somebody to look down on and thus compensate for our frustrations, or because (and this may on occasion be the worst difference of all) he does not believe as we believe.

When a minority is treated too badly, whatever the reason or reasons may be, it moves and becomes a minority elsewhere. The Huguenots did something like that. The emigration of the Huguenots was a great loss to France but a tremendous gain for the Netherlands, Switzerland, Germany, England, and the United States. The descendants of the Huguenots have made contributions to these nations out of all proportion to their numbers. Moreover, in France itself, in more recent times, they have been a group like the Quakers in our own country, somewhat set apart, and yet very influential in the throbbing life of the nation.

There have been the classical examples of French towns with but a single Protestant inhabitant, who has nevertheless held the position of Mayor. A half-century ago there was a French cabinet of nine men of whom five were Protestants. In French public life, in education, in the legal profession, and in other important fields Protestants have held high places despite their small numbers. But it is not unusual elsewhere for members of minority groups to take positions of leadership. The Hebrews in our own country, for example, have frequently assumed important places because of their ability, their character, and their will to succeed. In this connection I am reminded of that delightful remark made during this war by the King of Denmark, who must have been taking a dig at his Germanic neighbors as they occupied his country without benefit of welcome, when he said, "We have no Jewish problem, for we Danes do not consider ourselves inferior to the Jews."

Our Jewish neighbors have lived in Europe and in America for centuries as a result of the Jewish dispersion. Europe also has seen other dispersions. The flight of the Huguenots from France is one of the great dispersions marking the history of the European Continent. As early as the sixteenth century there were abortive attempts by French Protestants to settle in Brazil and in Florida. The later dispersion of the Huguenots carried them to many countries, including England, Switzerland, Germany, Holland, and even Russia. The Huguenots were a people of skill and talent, and their importance was out of all proportion to their numbers in the French population. They are said to have had a monopoly on weaving, which was one of the principal industries of France. The weaving of fine cloth, the making of silks and laces, the manufacture of hats, gloves, carpets, flannels, woolen goods and jewelry could, of course, be carried on outside of France. Some of the refugees could not take with them their savings, but all could carry their trades with them. Colbert, the French minister of finance, was one of those who realized the great economic value of this minority group to his nation, but, unfortunately for France, a piece of administrative stupidity that seems Germanic rather than French caused the French leaders to lose a considerable part of their own arts and crafts by sending them elsewhere.

From the point of view of practical affairs, the Revocation of the Edict of Nantes and the persecution of the Huguenots were extremely stupid. Whatever her expectations may have been, France gained by it no additional support from the Papacy or from the Catholic princes of Europe but did arouse the hostility of all the Protestant governments. This political result might have been bad enough in itself, but the economic effects were disastrous. Henry A. duPont ("Story of the Huguenots") says that "more than two-thirds of the workshops and factories of

the kingdom were closed by reason of the flight of the proprietors and their employees. . . Not only were the manufactures of the country practically destroyed, but foreign competition was prodigiously increased, as the fugitive Huguenots largely created and maintained the industrial prosperity of rival powers." As a parallel, it may be observed that the expulsion of the Moors and the Jews from Spain at the end of the fifteenth century contributed to Spain's decline.

England probably gained more from Huguenot immigration than any other nation, while it has been said that many articles bearing the stamp reading "Made in Germany" had their origin generations earlier among French artisans who had fled to that country. Berlin, Potsdam, the Province of Brandenburg, and other parts of Germany were opened to the French refugees just 260 years ago. The first German officer of high rank to be killed in the Franco-Prussian War was one of their descendants, General Bruno von François. German soldiers of the same descent have fallen in both World Wars. In 1935 the 250th anniversary of the German welcome to the Huguenots was celebrated at the old French Cathedral in the heart of Berlin. Huguenot names have been found among men eminent in German public life, military life, business, and the professions. Wherever they went the Huguenots were likely to become leaders and persons of position. It is claimed that Huguenot refugees turned the scales in the struggle between William of Orange and James II, and that in the north of Ireland it was a Huguenot named Schomberg who won the battle of the Boyne but lost his life in it.

No people would more cheerfully admit the stupidity of the authorities in bringing about this Huguenot dispersion than the present-day French. France, the "eldest daughter of the Church," is today resolutely secular and opposed to any clerical intervention in political matters.

The Germans, who once upon a time welcomed the Huguenots, might later have profited by their neighbors' stupidity but did not. When France was forced to give up to Germany both Alsace and Lorraine after the defeat of 1871, the people of these provinces had the unhappy choice of ceasing entirely to be French or crossing the border. Between 1871 and 1895, out of a total population of 1,500,000 in Alsace and Lorraine, 400,000 fled to France. This blindness to the value of minorities continues. The dispersions of Europe's populations precipitated within the last decade by the Germans are too recent to require comment. In this respect, as in others, Germany seems to have appropriated stupidity as its special attribute.

This same stupidity gave America its splendid group of Huguenots. They were given the hand of welcome in most or in all American colonies whether they came as individuals or in groups. In our own Pennsylvania Penn himself gave them an open hand. Again and again we have been reminded that Paul Revere had a Huguenot name, and that the names of Faneuil Hall in Boston and Bowdoin College in Maine are reminiscent of the dispersion. Alexander Hamilton, General Sherman, General Pershing, and Admiral Dewey, the poets Whittier, Lanier, and Longfellow, the presidents Tyler, Grant, Garfield, Roosevelt and Truman are just a few of the great Americans whose forebears in part at least were sturdy French Calvinists. The statement of Senator Lodge a half-century ago concerning our American population has frequently been quoted: "If we add the French and the French Huguenots together, we find that the people of French blood exceed absolutely, in the ability produced, all the other races . . . except the English and Scotch-Irish, and show a percentage in proportion to their total original immigration much higher than that of any other race."

Immigrants never have an easy time; they may be looked down upon because of low social status and lack of skill and wealth. On the other hand, if they possess money, coupled with an ability to succeed a little better than the rest of the population, they become the objects of jealousy. Certainly the Huguenots did not have the difficulty of most waves of immigrants to America. They excited jealousy rather than contempt. Many of the refugees had been able to sell their property in France and were able to set themselves up in this country more advantageously than most of the British families. They distinguished themselves from their neighbors by having greater skills, more money, and a quality that has been traditionally French rather than English. They had what the French themselves call *élan*, that is, they had an eagerness and ardor, a certain amount of dash, and a joy in living that their fervent religious faith in no way diminished. Though they had much in common with the Puritans, no one could have said of them what Macaulay did say of the Puritan that he "hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators."

Some of you are doubtless acquainted with a novel about the Huguenots that I can heartily recommend. It was written early in the '90's by A. Conan Doyle and is entitled "The Refugees: A Tale of Two Continents." This fast-moving story of adventure has as its hero a young French Huguenot soldier, de Catinat, in the service of Louis XIV at the time of the Revocation of the Edict of Nantes. De Catinat, who exemplifies what Doyle calls the "common-sense which lies so very closely beneath the impetuosity of the Celt," takes his bride to America. The scene is largely France itself where, in spite of all, the Huguenots "clung to the land which disowned them, and, full of the love for their native soil which lies so deep in a Frenchman's heart, preferred insult and contumely at

home to the welcome which would await them beyond the seas. Already, however, the shadow of those days was falling upon them when the choice should no longer be theirs." Doyle regarded the Revocation as "an instrument in carrying French arts and French ingenuity and French sprightliness among those heavier Teutonic peoples who have been the stronger and the better ever since for the leaven which they then received. For in history great evils have sometimes arisen from a virtue, and most beneficent results have often followed hard upon a crime."

In general refugees divide into two groups. Either they remain clannish, keep away from those among whom they have settled, and restrict their opportunities for worldly success, or they tend to merge with their neighbors and easily give up things to which clannish folk cling. It is interesting to study what happened in our own country in this respect among the various immigrant groups of both the last and the present centuries. Certainly the Huguenots were not clannish. They moved about freely; they were not sectarian bigots among Protestants. They tended to adopt literally the statement of Jesus (Luke 9.50): "He that is not against us is for us."

Unlike the English, who dreaded giving up their English names and their English tongue, the French learned to speak the language of the people among whom they took residence. Even their names suffered a sea change. Boncoeur became Bunker; de L'Hotel, Doolittle; and Maréchal, Marshall. The French Molines became Mullins, and we all know of the famous Priscilla Mullins, really a French Huguenot among the English of the Mayflower, who told one of them that he should speak for himself. In his "Courtship of Miles Standish" her descendant Longfellow fails to say anything about the shock that the English Puritan must have received from this proposal of marriage from a French maid. The names Cartier and Olivier be-

came Carter and Oliver. The extremely successful refugee Philip English had been originally Philippe l'Anglois. French names sometimes became Dutch, and Fosdick cites a Dubois family who went to Leyden, changed their name to Van den Bosch and brought the Dutch rather than the French name, or an English translation of it, to this country.

Changes of names today always seem a bit futile and yet they are understandable. They frequently reveal new loyalties and not merely a desire to discard background and to obtain commercial advantage, as we so frequently suspect of some of our contemporaries. Lucian J. Fosdick has this in mind when he says in his delightful "French Blood in America" that "in spite of temperamental light-heartedness, the Huguenot had a peculiarly hard lot. He was not a voluntary colonist, but a refugee. Now there is no more patriotic people than the French. They love their country and homes and customs. The Huguenot was ready to sacrifice everything but his religion in order to remain in his own land. An exile, his feeling towards the government and Church which had made him an outcast was bitter. It was due to this that the Huguenot refugee ceased to speak his own language as speedily as possible, and sought to forget France and the past." There are reasons to believe that the present-day German refugees, Jewish and Gentile, may not change their names in large numbers, but may quaff a cup of bitterness probably just as real.

There were, of course, roughly three divisions of Huguenots. The first group, nearly two-thirds of all, escaped despite efforts to hold them in France and they became refugees in many nations. The second lot made no attempt to escape, or failed in their efforts, and under pressure returned to the established church. The third group remained in France and continued a vigorous resistance. We sometimes overlook these last and their

courage, and we may easily forget the influence that they exerted upon their fellow countrymen both in their own time and afterward. Some of them nominally gave up the new faith, but all continued what might today be termed subversive action. Many of those who became nominal Catholics following the Revocation of the Edict of Nantes really maintained their Protestant belief and Protestant form of worship while neglecting even lip service to their nominal faith. Many did what they did in order to protect their families.

It was a long-continued resistance against oppression and maltreatment. By contrast the four dreadful years of resistance from 1940 to 1944, during which French underground groups fought the unspeakable German, seem like a short time, but one wonders what the consequence of such resistance may be. What will be the post-war effect upon a group of young people to whom the violence of resistance has been made glorious? What, in fact, will be the post-war effect upon young people who for four years had to get along without soap? In the land that stubbornly maintained a vigorous underground movement against the German invader for four years, the Huguenots some centuries ago maintained for decades an underground movement with religion and love of country as their inspiration. The *pasteur* or minister frequently traveled in disguise at the risk of his neck. Many people thought, as duPont says, "the lot of the half-million or more adherents of the Reformed Church who remained in France was infinitely harder than that of their brothers who fled the country and were in full enjoyment of religious freedom."

The French mind is likely to be insistent and persistent. No one today better illustrates that quality of mind than General de Gaulle. It has helped France in the last four years perhaps more than we can measure. The Huguenots had that quality of mind. Intellectually they made no

compromises. Their dissent was aggressive. Physically they were bold; some of them walked courageously to their deaths singing psalms. The persistent faith and the blood of these martyrs truly helped to build the Church. Often their persecutors embraced their faith. At the very foot of the scaffold the executioner of Dijon announced his conversion. Even the conversion of Saul of Tarsus on his way to Damascus was no more dramatic than this. The singing of those Huguenot psalms has come ringing down the corridors of time.

Reference to this psalm-singing calls to my mind the fact that a great cause is almost always associated with its own songs no matter what the century or the cause may be. As this audience probably knows, the Huguenots sang psalms which have become hallowed by association with Huguenot history. It may not be so generally known that they also had a whole cycle of songs which M. Henri Bordier has gathered together in an interesting volume published in Paris in 1871. These are of four types: religious songs, songs of war, songs of martyrdom, and polemic and satirical songs. The French have always loved this last type and have written such songs with verve and spurts of passion. French *élan* explains it.

The *élan* that the French Huguenots possessed received splendid praise from a Dutch writer in 1750. He said of the Huguenot immigration into Holland: "The engaging joyousness, which no tyranny could quench, the courteous grace which could gain an entrance by its modest tact everywhere, soon made so much impression here on the more and better part of the people, and so used its mind to their manners, that it came to be reckoned an honour the most to resemble the foreigners." To be sure these French folks had come from a land that at that time was more advanced in many ways than either Holland or England, but their gentle ways, their courtesy, their ability to

get along with people outside their own group, and their skill in the arts of civilization were welcome qualities, according to this Dutch writer. I am reminded of the surprise that one receives in some sections of Germany and German-speaking parts of Switzerland when he discovers that in every-day speech French words are used by the Teutons when they are engaging in polite amenities. It seems to be a gentle but convincing kind of self-condemnation on the part of the Germans.

Someone has said that the invincible lightness of heart that the French have is a birthright of their nation. To be sure, this quality of the Huguenots, combined with their energy and thrift, would insure them happiness and prosperity. Perhaps those who have spoken with admiration of them may have over-estimated the Huguenot influence on the people of England and of New England. I have in mind, for example, the statement made by Fosdick, in a book already referred to, that the genial and lovable temperament of the Huguenots was "a wholesome quality in a life that was far too sombre and grim and gloomy when the Puritan had it to himself. Where the French were, there was the wise admixture of grave and gay, the enjoyment of life. And these much needed elements entered into the New England social development, and far exceeded climate in altering the New Englander and creating on our continent a new type, comprising the best qualities of Protestant English and Protestant French—the best type of American perhaps yet to be found." One ventures the comment that this is a little rough upon us Pennsylvanians most of whom did not have the good fortune to come from any one of the six New England states.

The one thing that the Huguenots did have in common with the Puritans was surely not *élan*; it was Calvinism. And let us not forget that so far as Protestant origins in the English-speaking world are concerned it is rather cer-

tain that the Huguenots played no small part in making the Protestantism that most of us know something that goes back to the French refugee Jean Calvin rather than the German monk Martin Luther.

Some day some one will trace the influence of the Huguenot cause through the subsequent history of the French people both in France and elsewhere. There is the French Revolution, for example, which to our descendants of the distant future may stand out as the greatest movement after the Renaissance and the Reformation between 1000 and 2000 A. D. And on a smaller scale there is Stephen Girard, French-born mariner, merchant, banker, and humanitarian, who was the richest man in America in his day, savior of our United States in the War of 1812, and founder of our own Girard College in Philadelphia. He enjoined, you will recall, "that no ecclesiastic, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in the said college, nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises. . . . In making this restriction, I do not mean to cast any reflection upon any sect or person whatsoever. . . ." He said that he wanted his boys to adopt later in life "such religious tenets as their matured reason may enable them to prefer." One wonders to what extent Girard's attitude toward sectarian religion, an attitude that he shared with so many Frenchmen of his time, was determined by the unfortunate history of sectarian strife in France itself. Girard was, of course, a Roman Catholic and not a Huguenot, but his dislike of what he calls "clashing doctrines and sectarian controversy" may have been formed by what he knew of the history of these in his native land, as well as by his observance of what went on around him in America.

* Certainly the independent reaction of this Franco-Americans was typical of the soil on which he found him-

self. When Lafayette in France attempted to improve the status of the non-Catholics among his fellow-countrymen, George Washington wrote to him: "I ardently trust that you may succeed in your efforts to secure tolerance in matters of religion. Not having myself a bigoted attachment to any form of worship, I am in favor of allowing all good Christians to take the road to Heaven which seems to them to be the most direct, the most simple, the easiest, and the one least liable to religious controversies."

Someone, I believe, will trace the part that the Huguenots played in world affairs after their dissolution or dispersion. Some historians say that the Huguenot party ended in failure. From the vantage point of 1945 it is easy for us to see, of course, that the unfortunate mixture of politics and religion that characterized the Huguenot party almost guarantees disillusion and despair. The Huguenots gave too much control and leadership to nobles who were only temporarily of their faith for political reasons. Moreover, they also failed to develop unity. They represented a protest against unity. They continued to divide. Some human force seems to pull groups apart, whether they be Huguenots of different cities, first century Jewish converts to Christianity, or nations within that name of great hopes, the United Nations. With the loss of unity goes the strength that a unified group possesses. But was the Huguenot party a failure?

Henry M. Baird, who wrote much concerning the history of the Huguenots, insists at the conclusion of one of his works that the story of the Huguenots imparts a great lesson "that, in the wise providence of Almighty God, truth and right never sustain crushing defeat, never succumb to ultimate disaster." He makes the point that the history of the Huguenots is in no sense the history of a lost cause but that on the contrary "it is the record of the miserable failure of persecution to destroy freedom of

thought." We have seen that lesson demonstrated again and again during the last five years both in the ancient home of the Huguenots and in other lands. In the end right makes might. The great student of history, James Anthony Froude, asserts that there is "one lesson, and only one, history may be said to repeat with distinctness; that the world is built somehow on moral foundations; that, in the long run, it is well with the good; in the long run it is ill with the wicked."

Yes, "in the long run, it *is* well with the good; in the long run it *is* ill with the wicked." There is your answer to the whole German nation and the whole Japanese nation. There is your answer to the lie in Hitler's statement as reported by Rauschning that "the era of personal happiness is closed." It may be true, as Hitler said in *Mein Kampf*, that "there are two philosophies of life now in the world: these cannot exist together—one of them must be destroyed." The one more likely to be destroyed is represented by the Germany of the last century and this century. The one which is likely to prevail is embodied in the spirit of the Huguenots, in the America that we know, and in present-day France, worn by her years of misery and error. It may not be true that "good Americans, when they die, go to Paris," but while they are on this earth many of them easily develop an affection for France. I like those lines in the "Little Testament" of Stephen Vincent Benét:

"Loving two countries well, sweet France, like a
wall-sunned pear,
And this red, hard apple, America, tart-flavored,
tasting of the wild,
I can lie at ease in either . . ."

A great Frenchman, Renan, wrote that what cemented a nation was the will of its members to live together in a common destiny. When France persecuted and lost the

Huguenots she made the horrible mistake of denying her own destiny, for she was destined to be one of the great democracies and a center of intellectual freedom. Those of us who love France wish her well in the future. As General de Gaulle told the Consultative Assembly last November 22nd, "It is perhaps even true that the nation is facing one of those exceptional occasions of history, when the destiny opening before her is proportional to the trials she has passed through." Some of us who know France and a little of the history of the Huguenots can echo Rudyard Kipling's tribute to France, with which I conclude:

"Broke to every known mischance, lifted over all
By the light sane joy of life, the buckler of the Gaul;
Furious in luxury, merciless in toil,
Terrible with strength that draws from her tireless soil;
Strictest judge of her own worth, gentlest of man's mind,
First to follow Truth and last to leave old Truths behind—
France, beloved of every soul that loves its fellow-kind!"

TREASURER'S REPORT

The treasurer, Mrs. Rex, presented the report of the financial condition of the Society for the year 1944:

RECEIPTS

Balance, Jan. 1st	\$1,149.20
Dues and Fees	804.05
Interest on Endowment Fund	70.00
Delayed Interest	22.50
Sale of Books	10.00
Gift for Music	25.00
	<hr/>
	\$2,080.75

EXPENDITURES

Executive Secretary—Six Months	\$ 360.00
President's Expense Account	50.00
Registrar's Expense Account	11.39
Printing and Engrossing	55.79
Postage	51.62
Music	25.00
Miscellaneous	32.95
Balance Dec. 31st	1,494.00
	<hr/>
	\$2,080.75

Endowment Fund:

U. S. Government Bond.....	\$1,500.00
Reading R. R. Bond 4½%...	1,000.00

\$2,500.00

CLARA REX, Treasurer.

NEW MEMBERS

Our Registrar, Mrs. L. Gertrude Fryburg, presented the names of thirty new persons, residing in ten different states, applying for membership. On motion they were unanimously elected.

1944 — 1945

Miss Daisy Guyon Summers	Pittman, N. J.
Mrs. Hugh C. Aikin	Narberth, Pa.
Mrs. William Wallace Heidel	Narberth, Pa.
Mr. Julian Hutchinson Hyer	Orlando, Florida
Mrs. J. Sellers Thomas	Houston, Texas
Mr. Warren Bartholf	Minneapolis, Minn.
Mrs. Warren Bartholf	Minneapolis, Minn.
Mrs. James Willard Alexander	Penny Farms, Florida
Mrs. Jacob H. Sloner	Waynesboro, Penna.
Mrs. John H. Lucas	Dayton, Ohio
Mr. Fenton O. Keister	Scottsdale, Penna.
Mr. Edwin C. Keister	Scottsdale, Penna.
Miss Rebecca C. Keister	Scottsdale, Penna.
Mrs. Daniel Dorsey Wolf	Philadelphia, Pa.
Mrs. H. H. Brown	Philadelphia, Penna.
Mr. J. L. Latture	Los Angeles, Calif.
Mrs. Alfred S. Burdick	Highland Park, Ill.
Mrs. Jeremiah C. Leaming	Highland Park, Ill.
Mrs. William Emerson Heathcote	St. Petersburg, Florida
Miss Metta Heathcote	St. Petersburg, Florida
Mr. Martin Matheny Mansperger	Freeport, N. Y.
Mrs. Ralph Currier Putnam	Chestnut Hill, Phila., Pa.
Mrs. Thomas Currie Sims	Philadelphia, Pa.
Mrs. Paul C. Craig	Reading, Pa.
Mrs. Henry E. Rowe	Philadelphia, Pa.
Mrs. Albert W. Douglas	Wynnewood, Phila., Pa.
Miss Alice Bovard McCartney	Pittsburgh, Pa.
Miss Nancy Feather Yost	Norristown, Pa.
Rev. Paul Grimely Kuntz	Dennis, Cape Cod, Mass.
Mrs. William Augus Thom	Centor, N. J.

The following resolution in memory of the late Mrs. Robert S. Birch was presented by the committee and unanimously adopted by the Society, with a rising vote of respect:

In loving memory of Mrs. Robert S. Birch, Recording Secretary.

January 9th, 1918—December 24th, 1944.

Whereas, It has pleased Almighty God, our Heavenly Father, in His love and mercy, to call to eternal life, our esteemed friend and fellow worker, Mrs. Robert S. Birch, 1610 Lorraine Road, Reading, Pennsylvania, on December 24th, 1944.

Whereas, Mrs. Birch was one of ten persons who responded to a call of the late Dr. John Baer Stoudt to assemble in the rooms of the Berks County Historical Society, on January 8th, 1918, with the object of forming a Society of the descendants of the Huguenot ancestors, in the State of Pennsylvania; at the election of temporary officers, she was chosen to fill the post of Recording Secretary, in which office she has served the Society, uninterruptedly and continuously until the time of her death.

Whereas, Her removal from our midst and association at our various meetings, makes us conscious of our great loss, and makes us mindful of an aching void within our hearts.

Be It Resolved, That the members of the Huguenot Society of Pennsylvania, in body assembled, hereby record this word of great appreciation and sincere gratitude for the self-sacrificing labors and painstaking care with which the minutes of the meetings of this body have been recorded for future reference, during the entire history of our organization.

Resolved, That we express a tribute of respect for her high Christian character, to her devotion to the interests of the church and the friendly spirit which she manifested at all times and under all circumstances to the members of

this organization and to the large circle of friends and associates in the kindred organizations of which she was an honored member.

Resolved, That we extend our heartfelt sympathy to the bereaved husband, with whom she has journeyed for many years, hand in hand and heart in heart, and to her two daughters and one son whose hearts are bowed down as one who mourneth for a dear mother.

Resolved, That a copy of these resolutions be sent to the bereaved family and that a copy be inscribed upon our minutes.

Committee:

EMILY M. SCHALL

CLARA E. B. REX

L. GERTRUDE FRYBURG.

IN MEMORIAM.

MRS. EDITH WHITE BIRCH.

A person's life and character lives after them. Every living person is influenced, for better or worse, by those with whom they have come into contact. Our sad duty today is to gratefully acknowledge the great influence upon our society of one of our outstanding members who has been called to her eternal reward, Mrs. Edith White Birch.

When the historian, a hundred years hence, begins to evaluate the most remarkable changes that have occurred during the present twentieth century, many facts will attract his attention. For example, the elimination of hard, laborious work as the result of the invention of labor-saving devices, both in industry and in the home; the speedier methods of transportation, marked by the advance from the stage coach to railroad and then to the airplane crossing our continent in less than eight hours at the rate of

four hundred or more miles per hour. The great progress in methods of communication from the horse-drawn mail coach to the radio are indeed important factors marking our present era. There is one fact, however, that is outstanding and that is the emancipation of woman from the mere drudgery of the intricate details of confining her to the duty of caring for the home, causing her to devote the greater part of time to the technique of living, the necessity for clothing, food and physical comforts of the family. This age, therefore, is marked by the entrance of woman into many new fields outside the home and giving her the opportunity of developing her talents along the lines of her own choice and of filling a new role in society which would permit her, by word and deed, to strive for the nobler things of life.

A fine type of modern womanhood was Edith White Birch, whose memory we are desirous of honoring at this meeting, following her sudden and unexpected passing on December 24th, 1944, at Reading, Pa.

Born in the city of Reading, Pa., on April 19th, 1875, receiving the name of Edith A. White. Her earlier years were spent in the public schools and finally passing through the Girls' High School where she was graduated in June, 1892, at the head of her class. During all these years of instruction, one thing could almost invariably be said of her and that is, that in all the tests, examinations and contests she was found at the head of her group. It seems quite in line with her usual status that when we look at the list of the original charter members of the Pennsylvania Society of Huguenots, her name should be the sixth to appear and that her name stands as the first woman in that long list of members which recently has passed the fifteen hundred mark.

After a motion had been made to perfect the organization of our Society of Pennsylvania Huguenots, Rev. John

Baer Stoudt was chosen as the first president. The next office to be filled was that of recording secretary. Instinctively, all those present turned to Mrs. Birch as the one most capable of filling this important position, to which office she was duly elected. This event occurred on January 8th, 1918, at Reading, Pa. From that time to the day of her passing, a period of almost twenty-seven years, she served the society most efficiently.

Mrs. Birch found great pleasure and interest in tracing her ancestry which was of English and Huguenot origin.

Her father, Mr. White, originated from a seafaring family whose home was located near Penzance on the southwestern coast of England. Mrs. Birch visited her relatives in England twice and kept in intimate touch with her English relatives all her life. Her oldest daughter, Elizabeth, when twelve years of age, accompanied her mother on one of these visits and remained in England for several years, receiving her educational training there, until she was graduated from Cheltenham Academy before returning to her native land.

Mrs. Birch's Huguenot ancestry is traced to David Levan, whose family originally lived in Picardy, an ancient province of France, from which they were driven by persecution and migrated to Amsterdam, Holland. As refugees, Mr. Levan and his wife, Marie Beau, were members of the Huguenot Church of that city. From a baptismal certificate, a facsimile of which is in hand, it appears that some of their children were born in Amsterdam. In the year 1715, four sons of the above named refugees, set out for Pennsylvania. They were Abraham, Isaac, Jacob and Joseph Levan, the latter of whom died at sea, while on this voyage to America. These brethren of the Levan family were followed, twelve years later, by another brother named Daniel, who arrived at Philadelphia on September 18th, 1727, on the ship William and Sarah, from

Rotterdam, which ship was under the direction of Captain William Hill. The ship touched port at Dover, England, and then started on the long voyage to Philadelphia. There were upwards of three hundred persons on the ship, of whom one hundred and seventeen were males over sixteen years of age and of this number sixty-two were ill on board at the time of their arrival, while four had died en voyage. Those who were well, signed the declaration of intention to become settlers in America and the names of the sixty-two who were ill on board were signed by the clerk of the Board of the Provisional Council, held in Philadelphia, on September 21st, 1727. Among the names so signed was that of Daniel Levan, who thus became the first Huguenot ancestor of Mrs. Birch in this land.

All of the above mentioned brothers settled in the Oley Valley in Berks County. The roomy, stone homestead, built about 1740, is still standing in the midst of its fair acres. Many of the pioneer ancestors are buried in a private cemetery near the old homestead.

The exceedingly fertile and beautiful valley called Oley by the first settlers, many of whom were of Huguenot origin. It is situated about fifty miles northeast of the city of Philadelphia, in the eastern part of Berks County, ten miles distant from the city of Reading, Pa. The Indians called this valley "Wah link" which name in our tongue is "hill encircled" or surrounded by hills. Among the first settlers of this garden spot were a large number of Huguenot families, among them the Levans from which Mrs. Birch is a direct descendant. How appropriate it was, that after passing through the fires of religious persecution, these refugee Huguenots were permitted by a kind Heavenly Father to pass their last days in peace and quiet in this beautiful valley of our beloved and well favored State of Pennsylvania.

On August 2, 1904, Miss Edith A. White and Mr. Robert S. Birch were united in holy matrimony at Reading, Pa. Mr. Birch was a professor and later became principal of the Reading Boys' High School. He was a graduate of Princeton University and a brilliant scholar. He is honored and respected because of his leadership in all the literary and civic activities of this native city. Three children came to brighten their home, as follows: Mr. Robert White Birch, Minneapolis, Minn.; Mrs. Harold Simcox, Portland, Oregon; and Mrs. L. James Halberstadt, Northampton, Mass. To the bereaved husband and children our society hereby extends its heartfelt sympathy.

Time would almost fail to give a detailed account of all the activities and outstanding events in the long and useful life of Mrs. Birch. We can, however, get some clear idea of her varied activities by recounting some of the organizations in which she was a leader and active worker. She was twice regent of the Berks County Chapter of the Daughters of the American Revolution, and a President and one of the founders of the Central Pennsylvania Regents Club. She was a former recording secretary of the D. A. R. and a member of the State Officers Club and a former State chairman of National Defense for the D.A.R. Also, she was a member of the Reading Benevolent Society and three times President of the Reading Branch of the Needlework Guild of America and Honorary President at the time of her decease. She was very active as a founder of the Reading Public Library and a member of the Board; a member of the Board of the Camp Fire Girls and a member of Reading Women's Club and chairman of its Civic Division. As a member of the Second Reformed Church, Reading, Pa., Mrs. Birch took an active part as a Deaconess on the Consistory, Director of Religious Education, Teacher of the Young Women's Class, and in a wider sphere, as Vice-President of the Women's Guild of the

Reading Synod of the Evangelical and Reformed Church. Finally, she was a moving spirit and a major factor in the organization of the Alumni Association of the Reading High Schools.

After reviewing these many varied and useful activities, in which Mrs. Birch was engaged during her entire life, we can surely say,

“Life’s race, well run,
Life’s work well done,
Life’s crown well won
And now comes rest.”

The Huguenot Society of Pennsylvania is deeply indebted to Mrs. Edith White Birch for her faithful and self-sacrificing labors in behalf of its progress and advance. Her large circle of friends is grateful for her outstanding example of Christian faith and life, manifested in so many and varied activities in civic and social organizations and in the church. Her life and association in our midst will always remain a most cherished memory.

“They are not dead,
They have but passed,
Beyond the mists
That blind us here,
Into the new and larger life
Of that serener sphere.
They have but dropped their robe of clay,
To put their shining raiment on;
They have not wandered far away,
They are not “lost” or “gone.”
Though, disenthralled and glorified,
They still are here and love us yet
The dear ones they have left behind,
They, never can forget.”

FRANK S. KUNTZ.

PROCEEDINGS OF THE TWENTY-NINTH
ANNUAL ASSEMBLY

ST. JAMES' REFORMED CHURCH,
ALLENTOWN, PA.

Saturday, May 4th, 1946.

Program

MORNING SESSION—10.30

DEVOTIONAL SERVICE

HYMN—"Jesus Calls Us"

ADDRESS OF WELCOME.....Rev. Francis F. Renoll
Pastor of St. James Reformed Church

VOCAL SOLO

HYMN—"Faith of Our Fathers"

ANNUAL ADDRESSRev. Dale H. Moore, D.Th.

REPORT OF OFFICERS

ELECTION OF OFFICERS

MEMORIAL SERVICE FOR THE

LATE MR. W. A. HERBERT REIDER

and other members who have passed away since last meeting

ADDRESS AND PRESENTATION OF RESOLUTIONS

Rev. John Joseph Stoudt, PHD.

HYMN—"My Country, 'Tis of Thee"

LUNCHEON MEETING

Hotel Traylor—12.30

ADDRESSES AND BUSINESS

OFFICERS—1946 - 47

President

CRAIG WRIGHT MUCKLE, M.D., Haverford

Vice-Presidents

REV. FRANKLIN S. KUNTZ, Allentown
MRS. WILLIAM J. MacFARLAND, Philadelphia
WILLIAM B. METHENY, Esq., Philadelphia

Chaplains

REV. J. NATHAN LEVIN, D.D., Merion
REV. CHARLES E. SCHAEFFER, D.D., Philadelphia

Recording Secretary

MISS EMILY M. SCHALL, Reading

Financial Secretary

FREDERICK S. FOX, Norristown

Treasurer

MRS. JOHN B. REX, Norristown

Registrar

MRS. L. GERTRUDE FRYBURG, Drexel Hill

Historian

REV. JOHN JOSEPH STOUDT, PH.D., Allentown

Executive Committee

MRS. WILLIAM H. SAYEN, Wayne
MRS. ROBERT L. MOTTER, York
MRS. JOHN EDGAR HIRES, Strafford
MRS. WILLIAM S. TOMPKINS, Wilkes-Barre
MISS FLORENCE DEIBERT, Johnstown
MR. WALTER LUDWIG, Reading
HENRY L. SNYDER, ESQ., Allentown

HUGUENOT CROSSES

At the meeting of the Board of Directors, held on July 16, 1918, provision was made to bestow upon persons of Huguenot descent, who have rendered distinguished services to the cause of humanity, or who have nobly furthered the interest of the Society, the Huguenot Cross. In extraordinary circumstances, the Cross and honorary membership may be bestowed upon one, not of Huguenot blood; but the merit upon which it is awarded must be in harmony with the ideals of the Huguenot Society. Following is a list of the recipients of the Cross:

1920

General John J. Pershing	U. S. Army
Her Majesty Queen Wilhelmina	Holland
His Excellency J. T. Cremer	Holland
Madam Jacquemaire Clemenceau	France
Hon. John A. Stewart	New York
Rev. Charles Merle D'Aubigny	France
Hon. Marcel Knecht	France
Rev. J. Irvin Brown, D. D.	U. S.
General Robert Georges Nivelle	France
Rev. Andre Monod	France

1921

Col. Wm. Gaspard de Coligny	U. S.
Hon. Charles Newton Candee	Toronto, Can.
Prof. Samuel MacCune Lindsay	Columbia University
Mr. Robert J. Caldwell	U. S.
Hon. Herbert Hoover	U. S.
Hon. Thomas G. Masaryk	Czecho-Slovakia
Dr. Walter Laidlaw	New York
Rev. V. A. Costabel	Italy
Hon. Gifford Pinchot	Governor of Penna.
Rev. Henry W. Shoemaker, D. D.	U. S.
Rev. John Baer Stoudt, D. D.	U. S.

1922

Hon. John Wanamaker	Philadelphia
Mr. Rodman Wanamaker	Philadelphia
Rev. George W. Richards, D. D.	Lancaster
Mr. John L. Merrill	New Jersey
Rt. Rev. James H. Darlington, D. D.	Harrisburg
Rev. Charles S. MacFarland, D. D.	New York
Rev. Warren Patton Coon, D. D.	New Jersey
Mr. Robert W. de Forrest	New York

1923

Judge Thomas Wright Bacot	North Carolina
Mr. Wm. Jay Schieffelin	New York
Chaplain Eli Bertolet	Italian Army

1924

Chaplain Georges Lauga	France
Chaplain Leonard Hoyois	Belgium
Chaplain John Axton	Chief, U. S. Army
Chaplain Scott	Chief, U. S. Navy
Hon. Fred B. Gernerd	Allentown
Mayor Gen. Eli K. Cole	South Carolina
Dr. George Fales Baker	Philadelphia

1925

Captain Douglass E. Dismukes	France
Hon. Gaston Doumergue	France
Dr. George de Schweinitz	Philadelphia
Dr. Frank Aydelotte	Pres. Swarthmore College
Dr. George L. Omwake	Pres. Ursinus College
Dr. Martin Brumbaugh	Pres. Juniatta College
Mr. Charles Bedaux	New York

1926

Major Gen. John LeJeune	U. S. Marines
Chief Joseph Strongwolf	Indian Chief
Gov.-Elect John L. Fisher	Penna.
Hon. Cyrus T. Woods	Penna.

1927

Admiral William Sims	U. S. Navy
Mr. Ralph Beaver Strassburger	Norristown
Mr. Norman B. Wamsher	Norristown
Hon. Paul Fuzier, D. D.	France
Rev. J. Pannier, D. D.	France

1928

Mr. Richard Webber	New Rochelle, N. Y.
General Charles P. Summerall	U. S. Army
Mrs. Robert S. Birch	Reading
Mr. W. A. Herbert Reider	Reading
Rev. Edgar F. Romig, D.D.	New York
Rev. Allen R. Bartholomew, D. D.	Philadelphia

1929

Rev. Florian Virpulot, D.D.	Washington, D. C.
Gen. Wendel Cushing Neville	U. S. Marines
Mrs. Lowell Fletcher Hobart	Pres. Gen. D. A. R.
Rev. W. H. S. Demarest, D.D.	New Brunswick, N. J.

1930

Col. U. S. Grant, 3rd	U. S. Army
Dr. Orra Eugene Monnette	Los Angeles, Cal.
Rev. Boyd Edwards, D. D.	Mercersburg
Mrs. Samuel Z. Shope	Pres. Nat. D. of 1812

1931

Hon. Erick Hendrick Louw	Union of S. Africa
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1932

Mrs. S. Fahs Smith	U. S.
Mrs. Arthur Kelly Evans	U. S.
Dr. Albert Bushnell Hart	U. S.

1933

Mrs. James Delano Roosevelt	Hyde Park, N. Y.
Dr. Adriaan J. Barnouw	N. Y.

1936

Mrs. John Laimbeer N. Y.
 Rear Admiral Cary Grayson, M.D.....U. S. Navy

1937

Hon. George S. Messersmith U. S. Minister to Austria

1938

Rev. Daniel A. Poling, D.D. Phila.

1940

Mrs. Henry M. Robert, Jr.....Pres. Gen. D. A. R.

1941

Hon. Norman H. Davis....Nat. Pres. American Red Cross

1942

Rt. Rev. Henry St. George Tucker, D.D., Washington, D. C.
 Mrs. William Stark Tompkins.....State Regent D. A. R.

1943

Governor Edward Martin Harrisburg

1944

Rev. William Barrow Pugh, D.D.....Phila.
 Rev. John Nathan Levan, D.D. Merion

1945

Mrs. L. Gertrude Fryburg Drexel Hill
 Mr. Frederick S. Fox Norristown
 Dr. Merle M. Odgers, Ph.D. President Girard College

OUR PRESIDENTS AND TERMS OF OFFICE

REV. JOHN BAER STOUTD, D.D.,

April 13th, 1918 — June 17th, 1919.

COL. HENRY W. SHOEMAKER, LITT.D.,

June 17th, 1919 — May 5th, 1920.

HON. GIFFORD PINCHOT,

May 5th, 1920 — May 6th, 1921.

RT. REV. JAMES H. DARLINGTON, D. D.

May 6th, 1921 — May 6th, 1922.

DR. GEORGE FALES BAKER,

May 6th, 1922 — May 14th, 1924.

RALPH BEAVER STRASSBURGER, LL.D.

May 14th, 1924 — May 20th, 1927.

REV. PAUL DESCHWEINITZ, D. D.,

May 20th, 1927 — May 9th, 1929.

MR. RALPH BEAVER STRASSBURGER,

May 9th, 1929 — June 10th, 1932.

REV. GEORGE L. OMWAKE, D. D.,

June 10th, 1932 — May 4th, 1934.

REV. EDGAR F. ROMIG, D. D.,

May 4th, 1934 — May 8th, 1937.

DR. WILLIAM MATHER LEWIS, LITT.D.,

May 8th, 1937 — May 10th, 1941.

REV. J. NATHAN LEVAN, D. D.,

May 10th, 1941 — June 12th, 1943.

REV. FRANKLIN S. KUNTZ,

June 12th, 1943 — May 5th, 1946.

DR. CRAIG WRIGHT MUCKLE, M. D.,

May 5th, 1946 —

TREASURER'S REPORT—1945

RECEIPTS

Balance Jan. 1st, 1945	\$1,494.00
Dues and Fees	902.00
Interest on Endowment Fund	87.50
Sale of Books and Coins	9.70
	<hr/>
	\$2,493.20

EXPENDITURES

President's Expense Account	\$ 100.00
Historian's Expense Account.....	50.00
Registrar's Expense Account	15.00
Music at Annual Meeting	30.00
Dues to Federation of Huguenot Societies	15.00
Printing and Engrossing	210.34
Postage	55.75
Florist's Bills	47.47
Purchase of 5 Shares Pa. Power & Light.....	566.15
Miscellaneous	23.86
Balance Dec. 31st, 1945	1,379.63
	<hr/>
	\$2,493.20

ENDOWMENT FUND

U. S. Government Bonds	\$1,500.00
5 Shares Pa. Power & Light 4½ % Pref.....	565.00
From Sale of Reading R. R. Bond "called in"...	1,048.58
	<hr/>
	\$3,113.58

CLARA E. B. REX, Treasurer

NEW MEMBERS

1945 — 1946

Our Registrar, Mrs. L. Gertrude Fryburg, presented the names of twenty-two new persons residing in seven different states, applying for membership. On motion, they were elected, unanimously.

Mrs. L. James Halberstadt	Northampton, Mass.
Mr. Robert White Birch	Minneapolis, Minn.
Miss Dorothy Helm Martin	Villanova, Pa.
Mrs. James A. Adams	Kingston, Pa.
Mrs. Charles Rayson Blinn, Jr.	Ardmore, Pa.
Mrs. Thomas Roberts White	Philadelphia, Pa.
Miss Eva M. Hill	Pittsburgh, Pa.
Mrs. Marvin H. Mathewson	Edinboro, Pa.
Mrs. Clara (Bradley) Slear	Williamsport, Pa.
Mrs. Harvey A. Spannuth	Wyomissing, Pa.
Mr. Donald S Spannuth	Wyomissing, Pa.
Rev. Charles S. Schaeffer	Philadelphia, Pa.
Mrs. Richard McCulloch	St. Louis, Mo.
Mrs. Martha B. Robbins	East Orange, N. J.
Miss Justina Margaret Boggs	Harrisburg, Pa.
Mrs. Alexander Archibald Diehl	Washington, D. C.
Miss Louise W. Cook	Camp Hill, Pa.
Paul N. Schaeffer, Esq.	Reading, Pa.
Mrs. Betty Orvis Harvey	Bellefonte, Pa.
Mr. Frederick C. Berrien	Philadelphia, Pa.
Miss Betty Jane Berrien	Philadelphia, Pa.
Mr. Beal Howard Richardson, IV	New Orleans, La

IN LOVING MEMORY

of

MR. W. A. HERBERT REIDER

Officer of this Society

January 9th, 1918 to November 13, 1945.

WHEREAS, it has pleased Almighty God, our Heavenly Father, in His Love and Mercy, to call to Eternal Life our esteemed friend and fellow-worker, Mr. W. A. Herbert Reider of Reading, Pennsylvania, on November 13th, 1945;

WHEREAS, Mr. Reider was one of ten persons who responded to a call of the late Dr. John Baer Stoudt to assemble in the rooms of the Berks County Historical Society on January 9th, 1918, with the object of forming a Society of the descendants of Huguenot ancestors in the State of Pennsylvania, and at the election of officers he was chosen to serve this society as Treasurer and served in this and other capacities until his death;

WHEREAS, his removal from our midst and from our association at various meetings makes us conscious of our great loss and leaves a void in our hearts;

WHEREAS, his prominent life in Reading, his earnest civic work and his devout work in the church make his presence missed;

BE IT THEREFORE RESOLVED, that the members of the Huguenot Society of Pennsylvania, in body assembled, hereby record this word of appreciation and gratitude for the labours and care with which the financial records of this Society were cared for by Mr. Reider,

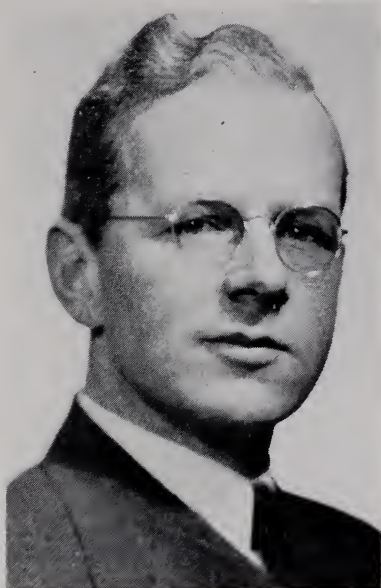
RESOLVED that we express a tribute of respect for his high Christian character, exemplifying the noblest of Huguenot traditions, for his civic and ecclesiastical interests, and for the steady and wise counsel which he exercised upon the guiding of this Society,

RESOLVED that we extend our sympathy to the bereaved family and to all those who mourn for the head bowed down.

RESOLVED that a copy of these minutes be sent to the bereaved family and another inscribed upon our minutes.

Committee:

JOHN JOSEPH STOUT
L. GERTRUDE FRYBURG
EMILY M. SCHALL.



REV. DALE H. MOORE, D.Th.
President, Cedar Crest College,
Allentown, Pa.

Dr. Moore, who received his B.A. and M.A. from McGill University and B. D. and D.Th. from United Theological College, Montreal, was a Travelling Fellow from that institution, studying Philosophy of Religion at Oxford, England, from 1925 to 1927.

After having served two years as Presbyterian university pastor at the University of Michigan, he went to Lafayette College in 1929 as Assistant Professor of Religion. He was promoted to Associate Professorship in 1933, and to Full Professorship in 1941. He is the author of more than thirty articles and reviews on religion and philosophy for various magazines, and he is a frequent preacher in the pulpits of Eastern Pennsylvania.

He is Chairman of the Committee on Life Enlistment and a member of the Commission on Higher Education in the Evangelical and Reformed Church. He is the representative of the Evangelical and Reformed Church on the Commission on Ministry of the Federal Council of Churches. He is a member of the Board of Trustees of Hua Chung College temporarily at Hsichow, Yunnan, China.

He is a member of the Oxford Society, England; Old St. Catherine's Association, England; the American Association of University Professors, American Philosophical Association, National Association of Biblical Instructors and American Society of Church History.

FAITH OF OUR FATHERS

Faith of our fathers, living still
 In spite of dungeon, fire and sword,
 O how our hearts beat high with joy
 Whene'er we hear that glorious word:
 Faith of our fathers, holy faith,
 We will be true to thee till death.

Faith of our fathers, faith and prayer
 Have kept our country brave and free,
 And through the truth that comes from God,
 Her children have true liberty:
 Faith of our fathers, holy faith,
 We will be true to thee till death.

Faith of our fathers, we will love
 Both friend and foe in all our strife,
 And preach thee, too, as love knows how
 By kindly words and virtuous life:
 Faith of our fathers, holy faith,
 We will be true to thee till death.

JESUS CALLS US

Jesus calls us, o'er the tumult
 Of our life's wild restless sea,
 Day by day His sweet voice
 soundeth,
 Saying, "Christian, followe Me."

Jesus calls from the worship
 Of the vain world's golden store,
 From each idol that would keep
 up,
 Saying, "Christian, love Me more."

In our joys and in our sorrows,
 Days of toil and hours of ease,
 Still He calls, in cares and pleasures,
 "Christian, love Me more than
 these."

Jesus calls us; Thy mercies,
 Saviour may we hear Thy call,
 Give our hearts to Thy obedience,
 Serve and love Thee best of all.

MY COUNTRY 'TIS OF THEE

My country, 'tis of thee,
 Sweet land of liberty,
 Of thee I sing;
 Land where my fathers died
 Land of the pilgrims' pride,
 From every mountain side
 Let freedom ring.

My native country, thee,
 Land of the noble free,
 I love thy rocks and rills,
 Thy name I love.
 Thy woods and templed hills;
 My heart with rapture thrills
 Like that above.

Our Fathers' God, to Thee,
 Author of liberty,
 To thee we sing.
 Long may our land be bright
 With freedom's holy light;
 Protect us by Thy might,
 Great God, our King.

THE CHRISTIAN INDIVIDUAL AND THE
SECULAR STATE

By DALE H. MOORE, D.Th.

I think that there is something peculiarly appropriate in the fact of the Huguenot Society being addressed by a naturalized American citizen, who was born in Canada of Scotch-Irish parentage and in the Calvinistic tradition. The appropriateness lies in the peripatetic nature of the speaker's life and in the common background of Calvinism. I hope, therefore, that my topic will have some bearing upon your traditions and ideals. I shall speak on "The Christian Individual and the Secular State."

The Huguenots were originally a minority group in a society whose government was influenced by a powerful pressure group which was implacably opposed to the free exercise of any interpretation of the Christian conscience which was not in accord with the accepted Catholic doctrine and practice. The Huguenots insisted upon their rights as individuals within the Church and State.

This freedom to express themselves having been objected to by the church and prevented by the greater power of the state, they undertook a voluntary exile into other countries, thereby impoverishing their native land and enriching the societies to which they went. Now, what was their duty as Christians and as citizens of a national state? Should they have made compromises and tried to get the freedom of worship which they sought after a long period of political effort? Or, was their direct action the one best calculated to perpetuate their ideas and to uphold the right, unsullied by secular compromises?

Let us look briefly at those hints which history can give us of the relationship of the Christian to the State.

(1) The earliest important information we have is given by Jesus himself in his famous remark, "Render

unto Caesar the things that are Caesar's, but unto God the things that are God's." It is necessary to keep in mind the fact that his questioners were trying to trap Him on the question of paying taxes to Rome. Consequently their attention was directed toward what he said about taxes in relationship to the Empire. They ignored the significant part of the remark. The emphasis that Jesus really put into his statement was that it was all right to render Caesar his due, BUT, in the name of all that is highest and best, one must render unto God what he requires. That is, one should perform his duty to the State, but the final responsibility of the Christian is to God. A conflict between the one obligation and the other might not arise very often, but when it did come up, loyalty to God must be given the precedence. And that is the way your Huguenot forefathers interpreted their responsibility.

(2) St. Paul obviously followed in the steps of his Master. Witness his trials before many law courts. Witness his trial before the Sanhedrin when he said, "Brethren I have lived before God in all good conscience until this day." And when Ananias commanded his servants to smite him on the mouth, he showed his uncompromising spirit when he replied, "God will smite thee, thou whited wall: and sittest thou to judge me according to the law and commandest me to be smitten—contrary to the law?"

(3) This same rigid attitude toward the secular state characterized the primitive Christian church. For while the early Christians did not *look* for trouble, they allowed nothing to interfere with the free exercise of their Christian conscience. This was seen in their refusal to pay lip service to the gods of Rome and in the conscientious objection of large numbers to bear arms in defence of the Empire.

(4) The first break in this strict adherence to the loyalty of God first came after the so-called conversion of

the Emperor Constantine at the beginning of the 4th century. And let us remember that his condescension to the Christian Church after his ascension to the throne was more due to his innate paganism and the superstitions which it involved than to any profound convictions about the spiritual significance of the Christian faith. What the power of Rome could not do when used against the Christians, it was able to do when exercised on their behalf. Ex. Practice of friend in giving an honorable appointment to an opponent. One is amazed at the way the church leaders succumbed to the influence of Constantine, an emperor who, at his best, was less than half Christian at his worst, was thoroughly pagan. From that time, organized Christianity conformed to Roman policy and followed imperial guidance in a way that was far removed from the simple, sacrificial example set by Jesus and His disciples.

(5) It is true that in the 11th and 12th centuries, the popes of the Roman church opposed the supremacy of the Holy Roman Empire, stating that no power was superior to that of the church. Ex. Hildebrand's struggle with Henry IV. But that was too much a conflict between one kind of imperial power and another, rather than a recognition of the integrity of the individual's conscience as opposed to the arbitrary demands of a secular state.

(6) It was not until the Protestant Reformation that any real recognition was given to the rights of the individual conscience. It is true that the teachings of the Albigensians and the Waldenses, of John Wyclif and John Huss pointed the way. Unfortunately, some of the Reform leaders themselves made compromises which made a strict adherence to the Protestant ideal of the right of the individual to interpret the Scriptures for himself difficult. Some of them were dependent upon the protection of certain princes and admitted the right of the state to interfere with a corrupt church. In a sense, that was right. In

another way, it tended to subordinate the Christian's responsibility to his religious convictions to the seemingly more pressing demands which the state inflicted upon him from time to time. Where this situation resulted in the formation of a State Church, it was fairly easy to make the majority of church leaders subservient to the demands of the national government. That is why the revolution against both an autocratic state and an autocratic church was carried to its logical conclusion by the non-conformists sects.

(7) At the present time, we have still these questions to ask: What is our primary duty as Christians, or as the inheritors of a tradition of religious freedom? What is our duty as citizens of the United States of America?

It is interesting to observe the evidences of a return to a conviction that one must render unto God what He requires of us. It is not strange that such a recognition should have come first in Germany. Persecution makes for opportunity of expression. When Hitler tried to force the confessional Christians of Germany to conform to his German Church, which meant subservience to the Nazi government, he ran into a surprising opposition. Ex. Political parties, business and education by contrast. Ex. Einstein's eulogy of these Christian leaders. The same thing held true when the Nazis tried to enforce their desires upon conquered Denmark and Norway.

In America, we have been singularly free, thus far, from any direct interference with religious belief on the part of the government. True,—ex. the canned sermons at the beginning of the war. Ex. Particularly, the case of the conscientious objectors. Let us hope that these are exceptions which prove the rule. Cf. Recent court rulings about the right of the Jehovah's Witnesses to distribute their literature in company-owned towns.

Our real danger in America is the danger that confronted the Christian Church during the 4th century. Having won our freedom of religious worship, we may, through indifference, distraction, and the inclusion in our membership of a large number of people who are primarily secular in their interests, sacrifice our religious principles in our eagerness to conform to the demands of a secular government. Ex. Dr. Frederick Norwood's book in the Church History Society series, "The Reformation Refugees as in the 16th and 17th centuries, honest *Protestants* Lafleurs:—the doctor, the lawyer, the educator,—*but* no preacher, or missionaries. After all, there is a great fundamental difference between religious loyalty and national patriotism, and even moral goodness.

Here is where the chief value of a proper concentration upon the principles laid down by the primitive church becomes evident. Again, I must emphasize the fundamental significance of the ethical theism propounded in the Sermon on the Mount by the Master of Men. (And I do not imply either that the importance of historical development should be ignored.) But, today, as in the 1st century and as in the 16th and 17th centuries, honest *Protestants* against incriminating compromises between the sacred and the secular are called upon to make sacrifices in order that they may be redeemed from their selfish follies and their materialistic concerns. They are called upon to stand by their religious convictions, just as your Huguenot forefathers were. They may not have to suffer the same dangers and indignities. But they may be called upon to endure embarrassment and to make renunciations. Ex. Sacrifice of one day, or one evening to religious devotion.

There is one further important difference between the situation of the Huguenots after the Revocation of the Edict of Nantes and that of the Christian today. They were obliged to flee to other countries and many ultimately

to a new land where they could practice their religion in terms of their conscientious interpretation of the Christian foundations. Today, there is no new frontier to which we may go. That is why we must devise some program which will guarantee the free exercise of religious worship within the confines of the national state in which we find ourselves. I see no reason why that may not be done successfully, providing our Christian convictions are expressed clearly and emphatically and we make no disgraceful bargains with the economic and social controls.

Between the Christian Church and the State there *is* a real relationship because both deal with the same individuals, demanding their loyalty and service. But the state is primarily working for the secular interests of the national society, whether political, social, or economic. The Church, on the other hand, is seeking to bring these same individuals into the Kingdom of God, a larger society, an eternal order,—one which serves God first and one which, because of *that* service, is concerned with the service of all men. Effective members of the Christian order may—indeed must—influence the secular state for good. For it is true as Dr. Baillie says in his little book, “What is Christian Civilization?” (p. 59), “In proportion as a society relaxes its hold upon the eternal, it ensures the corruption of the temporal.”

The duty of the Christian individual in the secular state today, therefore, is clear. He must abide courageously by his Christian convictions; and he must exert his every effort to make these convictions felt in the secular society in which he lives.

NIEDERBRONN, OBER ALSACE, FRANCE

[This was the ancestral home of Jean Jacque Kuntz. In our Huguenot Society of Pennsylvania some ten or twelve of our members have named him as their pioneer ancestor. At the luncheon meeting, held at the Hotel Traylor, Allentown, Pa., on May 4th, 1946, the Rev. Paul G. Kuntz, Dennis, Cape Cod, Massachusetts, gave an account of his visit to that Alsatian town.—Editor.]

Seven years ago, in the sunny city of Avingnon, France, a pure born Provençal regaled the visitors to the Papal palace with tales of the glorious life of the French popes, who adorned their habitation with all the aspects of beauty. This guide was a simple man, a son of the people, with the gift known in Ireland as blarney, cast in a capacious Latin mould and adorned with a glorious panache. I envied that man as he led us from hall to hall, sang to hear the echo of his voice, amused us with tales of mischief in order to hear his audience titter. Still envying him his gift, I followed him twice, through the palace, because here was a born after-dinner speaker. Each time I gave him a five-franc piece because I could not resist his rhetoric. In the courtyard, I said that I was a Protestant. Thereupon he launched upon a eulogy of the ill-fated French Protestants before Luther and Calvin. I gave him another five-franc piece. I then added the fact that my ancestors had come from Alsace. He took the hint and poured out the highest praise for the Huguenots. He recounted their skills and industry, their courage and fortitude, their sufferings and perseverance, gifts to Holland, England, Prussia and America and concluded with a tearful, heart-rending account of how much France had lost through its intolerance. Another five-franc piece!

For the brief moments allowed me as the verbal demitasse to settle your intellectual stomachs after this splendid feast, I wish that I were a Provençal. Such a man if

approached by the woman with the touching request presented to the librarian of the Chicago genealogical library, to trace her ancestry, please, back to George Washington—would have obliged her request, in the most flattering way, even though the “Father of his Country” has only spiritual children, according to the records.

As I thought of the problem of speaking to you, I regretted that I was not a Provençal. Even the lavish panegyrist of Avignon who would flatter you for a five-franc piece, and add with a twinkle, “I never exaggerate, not a bit.”

By the time I had arrived at this point, my Cape Cod home was eighty-five miles behind me, as I paused in the Yankee capital of Boston, where is a great monument built by a Huguenot refugee,—Fanuil Hall, a contribution by a man who wished to foster business by a public mart and an open forum. Less than a mile away is the home of Paul Revere, son of Huguenots who gave to Anglo-Saxon New England a most gallant legend of the horse-back ride that succeeded in awakening a sleeping countryside to the danger of tyranny. He was a silver-smith of many parts who was captured beyond Lexington and while he never saw the battle of Concord, he painted the revolt in such glowing colors that his amazed captors set him free. I mused upon the trick of a quick tongue that goes with the more solid virtues of the French. This is symbolized in the next place that caught my attention, namely, a Huguenot shrine on Long Island Sound, New Rochelle. This city was founded by Huguenot refugees from a ruined port and emporium of France, who named their new home after the ruined stronghold, whence they had been driven. A little later, I took a ferry from the lower tip of Manhattan across to Staten Island. Here I visited the village called Huguenot, where there is a church called the Dutch Reformed Huguenot church. I asked a resident about the

Huguenots of Staten Island. "A great history," he replied, "about which we care very little and know less."

Perhaps the best I can do is to tell you of a visit I made in 1939 to the ancestral home of John Jacob Kuntz, at Niederbroun, Alsace, where he was born Feb. 19, 1692. Here he was married in 1719 to Anna Margaretha Palsgraff, who died on the voyage to America in 1738. They were blessed with a family of six children, named Jacob, Bernhard, Christina, Mary Catherine, Anna Barbara and John George. Because of persecution and a desire to live in a land of freedom, the family journeyed to Rotterdam, Holland. At this seaport, they boarded the ship, "Charming Nancy" bound for Philadelphia, where they arrived on Nov. 9th, 1738. He settled in that part of Philadelphia county which afterwards became Berks county. Shortly after his arrival in the Journal of the Proprietary Land Office, under the date of March 3, 1739, "Hans Jacob Kuhns, received in part for land in Colebrookdale, Five Pounds." My direct line of ancestry flows through Bernard, his second son, who was born Dec. 3rd, 1723, and came to this country with his father. In 1745, he was married in the Oley Mountains by Rev. Muhlenberg, to Ann Catherine Eberhard. They settled in Lehigh township, Northampton county, near Cherryville, Pa., where he was assessed Five Pounds in 1761 and in 1768 was assessed for 50 acres of land, three horses, three cows, as well as for a tract of land called "Benninger's Place." Here he died, July 14th, 1807, aged eighty-three years, seven months and two weeks. He was buried in the cemetery adjoining the present Indianland Church, Cherryville, Pa. It was at this place that my great-grandfather Samuel Kuntz was born on Dec. 27th, 1813, and died Jan. 1st, 1898. He was married August 15th, 1844, to Sarah Bertsch, born Oct. 3rd, 1824—died Oct. 10, 1898. She was also a descendant of Huguenot ancestors who had come from Alsace to America

and settled near Walnutport, Northampton county, Pa. My grand-father, the Rev. John Jacob Kuntz, was born at Cherryville, Northampton County, Pa., on Sept. 5th, 1845, and died at Allentown, Pa., on Feb. 27th, 1910. After graduating from Muhlenberg College in 1870 and the Lutheran Seminary, Philadelphia, in 1873, he accepted a call to minister to a group of Lehigh, Northampton and Berks counties, who, in 1867, as honorably discharged veterans of the Civil War, had, under the Homestead Act, pre-empted an entire county in the State of Indiana, namely, Clinton County. In a village of this county, Mulberry, my father, the Rev. Franklin Samuel Kuntz, was born.

Returning to Pennsylvania in 1881, my grand-father served a group of six congregations, in and near Conyng-ham, Luzerne County, Pa. While here my father attended Hazleton High School, graduating in the year 1891. After graduation from Muhlenberg College, with second honor, in the class of 1900 and completion of a three-year course at the Lutheran Seminary, Philadelphia, in the year 1903, he accepted a call to Millersville, Pa., and then became the first pastor of a home mission field in Lehighton, Pa. From here, he went to Philadelphia, March 17th, 1907, to become pastor of Apostles' Lutheran Church where he served more than thirty-eight years until his retirement, Nov. 1st, 1945. It was here in the city of "Brotherly Love" that I was born. My mother was the late Sadie Treichler Grimley, before her marriage, in Allentown, Pa., on June 29, 1910. She was born in Allentown, Aug. 6, 1877, and died in Philadelphia, Oct. 11, 1945. Being a descendant of Jean Philip Vesqueaux, she was a devoted member of this organization.

After graduating from Haverford College in the class of 1937 and from Harvard Divinity School in 1940. I am now serving as pastor of the Union Church, Dennis, Cape Cod, Massachusetts. In the year 1943, was married

to Miss Harriette Hunter, M. D., a graduate of Bryn Mawr College and the Medical School of Northwestern University. We are the parents of two children, Sarah Zabriskie and Joel Dubois Kuntz.

And now, begging your pardon for this digression up and down the family tree, may we tell you of a visit made in 1939 to Niederbroûn, Alsace, France. Most of you have wished, at some time or other, to visit the little places that are only names set beside the patronymics of your ancestors. Leaving the city of Paris, with all its far-famed lights and manifold pleasures, I headed eastward, with many pauses on the pilgrimage at such shrines as Rheims, Nancy in Lorraine, Metz—the fortress and Strasbourg—the city of the fair Cathedral and University, on the French side of the Rhine. It is a different world from the France that is more properly France. It is characterized by music that reminds you of the other side of the Rhine. Yet Alsace takes the things that are heavy and Teutonic, bedevilled and cursed with ambitious pride and infuses them with a joy and jollity, peculiar to the spirit of the people who had the sad fate to have been the battle-ground between Paris and Berlin three times in seventy-five years. The very bus trip North through Hagenau was filled with fun that Paris cannot touch and good humor that Germans would not appreciate. The bus was crowded to capacity, when an extra buxom peasant woman stepped within the bus door. One of the passengers, a jolly parish priest who could boast no lap at all, offered what little of his knees which extended beyond his paunch, to her for a seat. The woman laughed, the priest snickered, the bus full of passengers, sensing the situation, gave vent to an outburst of open mirth.

At last, I arrived at the hamlet of Niederbroûn—Niederbroûn-les-Bains, famous for those who suffer from gout, obesity and liver disorders but unknown to me except

that members of the Kuntz family had resided there in the Seventeenth Century and I wanted to know more about them. I enquired about my unknown cousins and fortunately found one. She was a delightful lady who, by providence, kept a pension. Soon I was received with all the courtesy of goose on the table and feathers piled two feet high upon me at night. She referred me to another cousin—a boy preparing for the theological seminary at Strasbourg. Together we explored the country-side.

The Catholic church was of Gothic antiquity for in Alsace you are in a predominantly Catholic country. You are surrounded by what your ancestors lived for before the Reformation—a convent of nuns. High in the Vosges, is another convent at Oberbroûn—the place associated with the family of Leon Blum, for there are many Jews in Alsace, or rather there were. High on another mountain, near the Castle Wasenburg, the one that Goethe loved so much, in a second removal from the Reformation, can be found an ancient shrine to the god Mercury, whom our ancestors worshipped as Romanized Celts and Allemanians before Christian missionaries brought to them the gospel of Christianity. The present sights were filled with ominous forewarnings of the wrath that was yet to come. Here and there were mounds of earth, barbed wire, small turrets and airvents looking no more pretentious than the building of a modern city sewer,—yet underneath the innocent trees runs the Maginot Line of military defense. Surrounding Niederbroûn are many battle fields of the Franco-Prussian War. Niederbroûn, itself, was the site of the first engagement of that catastrophe, the 26th of July, 1870.

There was less despair among the people because there was no trust in princes, through disillusion with politics and a patient search for trust in something beyond the issues of temporal conflict. I sat with my landlady in her

warm and capacious kitchen and asked, "Was there a war coming, did she read her papers in August, 1939?" "No," she replied. She had seen the Germans conquer in 1870; she had seen the French reconquer the lost provinces in 1918. Of course there would be another war, and of course there would be more misery, so she had discontinued her newspapers which she did not believe, and she sat by the oven reading the Bible, which she did believe.

Church is a greater matter in Alsace than State. The politicians would like independence from both France and Germany. The Catholic Church must be supported by the State—unlike France, and the Protestant Church will not be a department of the government—as in Germany. Catholics and Protestants are in Alsace, both faithful with a peculiar intensity. They are religious with a unanimity that I know of nowhere else in Christendom. The same place of worship served, until very recently, for both Protestants and Catholics. You can find the situation described in the Catholic Encyclopedia, which tells of the zeal of the Bishops, within the last two generations, to stop what is considered a scandal to the zealot prelates. In Alsace there exists a significant mark of local harmony that reminds you of the Lutheran and Reformed combinations in a single house of God, in many Pennsylvania villages.

The Protestant Church in Niederbrönn was crowded—every pew was filled with worshippers. When the time came for the service to begin, the pastor came in with a procession of elders and deacons. The pastor wore a Geneva gown with suitable bands. The consistory was led by the local nobleman, the Baron of Tuerkheim—"Monsieur le Baron," who took his simple part in guiding his fellow church leaders to the high seats, at right angle to the pews of the congregation,—“the Amen Corner,” still

found in the Dutch Reformed churches of New York City and many others.

The pastor regretted that he had not known that a theological student from America was among the congregation. He would have invited me to occupy the high pulpit, to deliver a message in French or in German,—or even in English, for the people had a touching hope in the earthly land of bounty, beyond the sea. Nearly every family in the village had first cousins in our cities, mostly in Philadelphia. As a long-lost son of Niederbroun, I was cordially welcomed and the warmth of lonely people, the intensity of Huguenot worship preparing the people again for the ordeals of the church of the desert, fills one with a memory that can never be dispelled.

South of Niederbroûn, on a height overlooking the Black Forest of German Baden and the hop fields and steep red-tiled roofs of Strasbourg stands the Cross, erected ten years ago—a cross of suffering, raised on high as a memorial to the tragedy of battlefields and the longing desire and hope of peace. In this spirit, I would bring you a message of one of the greatest of living Alsatians, the Rev. Albert Schweitzer, M. D. After completing several professional courses, he was confronted by the personal question of where he should go, in order to give his trained service to that group of his fellowmen who were in most need of it. His answer was to go to Africa and there on the Congo river, he has rendered most valuable service ever since as a medical missionary. His principle is reverence for life, his genius is musical, medical, philosophical and theological and whose practice should be ever that of the Huguenot Society,—beauty of form, calmness and healing, tolerance and encouragement and the final passion for the redemption of a mad world and the atonement for its wickedness and the reconciliation of mankind to its Creator.

PAUL GRIMLEY KUNTZ.

MEMORIAL ADDRESS

By JOHN JOSEPH STOUT, PH.D.

First, let me tell you an old, old story—a story which sounds like many another pioneer tale which seems to live again with repeated tellings. Catherine DuBois was seized by the Esopus Indians along with her three children, and held for months on the banks of the Shawangunk Kill. One September evening she began to sing:

By the rivers of Babylon, there we sat down, yea
we wept when we remembered Zion.

We hanged our harps upon the willows in the midst
thereof.

For there they that carried us away captives re-
quired of us a song; and they that wasted us re-
quired of us mirth, saying,

Sing us one of the songs of Zion.

And as Catherine DuBois sang the grim savages stood about the clearing, motionless. They had ordered her to sing before, but in vain. Now, however, they listened to the soft, sad voice, lost to all other sounds, till suddenly, from the edge of the forest, dogs barked, and shots rang out from white men's muskets, and Louis DuBois came to rescue his wife and children.

Now, what is there remarkable about this incident? One thing: it was the charm of the Psalms, the power of the Huguenot singing of Clement Marot's magnificent French translation of the Psalms of David that moved the American savages; and the 137th Psalm is the Psalm of Captivity, the Psalm of the Dispersed, the Psalm of Courage and the red badgs of faith.

The fact about the Reformed Church of France has been its devotion to the Bible, especially to the Psalms of David, with the deep tones of suffering and the horrors of persecution.

For some of us the word Huguenot has been a household word for a quarter of a century. We have heard of our courageous forebears in France; we have learned of Henry of Navarre, of Coligny, of Condee, of that black Saint Bartholomew's Day; we have been pained by the horrible tales of the galley-slaves—of our own forebears who were sold into bondage and who spent weary and miserable days pulling the mighty galleys through rough waters. We have read of dragoons, of secret police, of the brave men and women who suffered and perished for their faith; and we have learned to respect the great motto of the Huguenots: *Foi d'un Huguenot*, the faith of a Huguenot. And this has two meanings: faith of the soul, belief; and word of honour, the pledged word.

Thanks to a more tolerable land and age we have not been forced to endure the persecutions which our forbears bore. The danger of our situation does not lie in external enemies; it lies within ourselves. We are in danger of indifference. For tolerance breeds indifference; and since we no longer have the troubles of our forbears we no longer possess the faith of our forbears. And to keep that faith alive, to perpetuate the principles of the Huguenots, this Society was brought into existence. And to continue that purpose this Society has grown to be the nationally important society that it is today.

Think of it! In less than thirty years this Society has grown from a mere handful of members—descendants of Pennsylvania Huguenots—to a large organization with more than seven hundred active members, and with some 1500 people who have been, at one time or another, active members of this society.

Think of it! We are one of the largest Huguenot Societies in the world. The Huguenot Society of London is larger, more active, and financially better off; and doing bigger things. The Society of South Carolina is also large.

But perhaps we can claim to be the largest Society in the United States, and we are trying through our scattered membership to keep alive the faith of the Huguenots. We are not just another ancestor Society; we trace our descent from Huguenots, to be sure; we are mildly proud of that! But we trace our descent, confess our faith, and then register for service, we thus share in the old ideal of the Huguenots—their faith!

How did it come about that this Pennsylvania Society grew to such large proportions, with a membership stretching to every corner of the nation, and even beyond, with more than fifteen hundred applications approved, and still growing? Was it through chance? Certainly not! Two causes are discoverable: first, the faith itself, which, because it is so viril and strong, because it is true, needs no perpetuation; and then secondly, the devoted work of a group of men and women who have lived and breathed, and who went to bed nights to dream of the Huguenot Society of Pennsylvania.

In 1918 a group met in Reading to found this Society. Of that group only a few are left: there was my father, Dr. Stoudt; there was Mrs. Robert Birch; there was Mr. Charles Roberts; there was Mr. W. A. H. Reider; there was Col. Henry Shoemaker; there were Hon. Robert G. Bushong, Mr. Daniel Bertollette, Mr. D. K. High, Mr. William M. Zechman.

The work which these people accomplished endured. They laboured for the creation of this society, and it is this society which is their continuing memorial. Others soon associated themselves with this first group, and they are still with us; and their labours are increasing the memorial in Pennsylvania to the faith of the Huguenot of old France.

Though our first American forbears bore the imprint of their fathers' trials, they wanted to forget. They drop-

ped a curtain behind them, concealing the shadows of a troubled past. But one thing they strove to keep alive—their faith, to which they clung with a determination and tenaciousness even more than they clung to the cultural mementoes of their native land. They did not keep the language, customs, manners, likes and dislikes of ancient, embittered France. They maintained no national allegiances; they immersed themselves in their new home and their new land, and forgetting of the past, they pushed forward to live a new life in a new land. There was no more fear of government by assassination; there was no fear of persecution. There were no night-long vigils, no hiding in caves, no running away from soldiers, no secret crossings of the borders of France. Even the old faith-dunken hymn was forgotten, the hymn which said:

I go to bed without fear,
I fall asleep without terror,
I wake up without apprehension;
God who supports my faith,
Is always night unto me,
And never slumbers.

No, I shall not fear
When I shall be taken
By a numerous army.
God will deliver me
When one shall see Him
About my encampment.

All this was forgotten in America. But the old faith lived on. And it survives today in this Society because of the pioneers of old and the latter-day pioneers as well; those who founded this Society.

This faith was their possession as it is also ours. Through this Society they sought to communicate it to us and this Society is therefore their Memorial, better than words of stone. For the Huguenot Society of Pennsylvania is not just another ancestor Society; it is a Society of present day Huguenots too, for we seek to carry on the faith of the ancient people of Reformed religion in France.

The first generation of modern Pennsylvania Huguenots is slowly passing from the scene. The first group is thinning, but the Society is growing. And it is this Society—their memorial—which pledges anew that ancient and honourable faith.

At the Fall Meeting of the Executive Board of the Huguenot Society of Pennsylvania the Historian of that Society was authorized to solicit scholarly articles on the History of the Huguenots in France and America for possible inclusion in the publications of that Society.

These articles must meet the usual standards for publication in Historical and other Learned Journals. They must be fully documented and scholarly in character, serious contributions to Huguenot History.

No payment can be made by the Society, but twelve (12) copies of the printed article will be given to the writer gratis. The author also will be permitted use of type for re-printing the article at his own expense.

Address all communications to:

JOHN JOSEPH STOUT, PH.D.

The Huguenot Society of Pennsylvania
Norristown, Pennsylvania.

PROCEEDINGS
OF THE
HUGUENOT SOCIETY
OF
PENNSYLVANIA



VOLUME XIX

1947

THE NORRISTOWN HERALD, INC.
Printers, Rulers and Binders
Norristown, Pa.

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THE HUGUENOT SOCIETY OF PENNSYLVANIA

OBJECTS

To perpetuate the memory and promote the principles and virtues of the Huguenots, and to promote social fellowship among their descendants.

To commemorate publicly at stated times the principal events in the history of the Huguenots.

To discover, collect, and preserve the still existing documents, relics, monuments, etc., relating to the genealogy or history of the Huguenots, of America in general and of those of Pennsylvania in particular.

To gather and maintain a library composed of books, monographs, pamphlets, and manuscripts relating to the Huguenots and a museum for the preserving of relics and mementos illustrative of Huguenot life, manners, and customs.

To cause statedly to be prepared and read before the Society, papers, essays, etc., on Huguenot history generally, and collateral subjects.

MEMBERSHIP

The membership of the Society shall be as follows:

Descendants of the Huguenot families which emigrated to America prior to the promulgation of the Edict of Toleration, November 28, 1787.

Representatives of French families, whose profession of the Protestant faith antedates the Edict of Toleration, November 28, 1787.

The initial fee is \$7.00, which includes the first year's dues which are \$2.00 per annum. Life membership, \$30.00.



INSIGNIA

The insignia of the Society, the Huguenot Cross, is not only beautiful and symbolic, but possesses the added charm afforded by the romance of history and tradition. It eloquently recalls a period of valor, constancy, faithfulness, and loyalty to truth. It is becoming more and more a sign among the descendants of the Huguenots throughout the whole world. It is worn today with consciousness of pride and honor in many lands.

During the first World War, the Protestant Deaconesses of France adopted its use for their order, and many a French soldier fastened one of these little silver crosses to his cap, as he left for the front. They desired in this way to testify to their Protestant origin and their Christian faith, believing that if their valiant grandparents loved to carry them formerly to their secret assemblies for worship in the desert, where they placed themselves in danger of their lives, this venerable relic ought also to fortify them in the line of battle and in the face of death, and hoping if wounded to be in this way recognized by a Protestant nurse or chaplain.

It is frequently given today in the Huguenot families in France, by the godmother, when she presents the new babe, smiling in its face, for baptism; to the youth as a remembrance of their confirmation, the first Holy Communion, at anniversaries of birth, marriage, Christmas, or on New Year's Day.

It is impossible to state precisely the period in which our Huguenot ancestors adopted the usage of what they called Sainted Spirit. It certainly existed before the Revocation of the Edict of Nantes (1685). It was worn as an emblem of their faith. The eight corners of the four arms of the Cross of Malta were regarded as signifying the *Eight Beautitudes*, the fleur-de-lis, *Mother Country of France*, and the suspended dove, the *Church under the Cross*.

This particular design (the Languedoc Cross) was discovered by Rev. Andrew Mailhet in the province of Languedoc and dates from the Eighteenth Century. The ribbon is white, edged with stripes of French blue, and yellow (the golden fleur-de-lis) and is symbolic of the ideals and traditions of the Huguenots. The cross is made in gold and generally worn by ladies as a lavalliere. It is emblematic of the Huguenot faith. It is a thing of beauty, a joy forever.

PUBLICATIONS

VOLUME I. Published in 1919, 46 pages. Price \$1.00.

Minutes of the organization of the Society, January 9, 1918. Minutes of the first meeting of the Society, Reading, April 13, 1918; Address by the President, Rev. John Baer Stoudt; Address by Rev. John F. Moyer; Address by Rev. Henry Anet, delegates of the Franco-Belgian Committee to the Protestant Churches in America; A paper: "Huguenot Migrations," by Rev. James I. Good, D.D.; Letter from General John J. Pershing.

VOLUMES II and III. Published in 1921, 110 pages. Price \$1.00. "The

Pioneers of the Huguenot Element in America," Louis P. deBoer, Denver, Colo.; "The First Huguenot Settlers in the Lehigh Valley," Charles R. Roberts, Allentown, Pa.; Address of Rev. Isaac Stahr, Oley, Pa.; Commemorative Poem, John H. Chatham; Address by Col. Henry W. Shoemaker, Litt. D.; "The Huguenot Cross," by Rev. John Baer Stoudt; "The Huguenots," by Col. Henry A. duPont; "A Tour of Huguenot Countries," by Col. Henry W. Shoemaker.

VOLUME IV. Published in 1922, 80 pages. Price \$1.00.

Address, Press notices, etc., on the occasion of the Reception given to General Robert Georges Nivelles and Rev. Andre Monod, the delegates of the French Republic to the Pilgrim Tercentenary Celebrations; "Pilgrims, Huguenots and Walloons," Rev. William Elliott Griffiths, D.D.

VOLUME V. 87 pages, illustrated. Price \$1.00.

Leading articles: "Admiral de Coligny," by Col. William Gospard Coligny, New Orleans; "The Conde Family and the Belgian Huguenots," by Charles Newton Candee, Toronto, Canada; "Jesse de Forest," by Robert W. de Forest, New York; "The Huguenot-Walloon Tercentenary; Reminiscence of Queen Wilhemina," by the Right Reverend James H. Darlington, D.D., Harrisburg.

VOLUME VI. 43 pages; illustrated. Price \$1.00.

Address, Baron de Cartier; Proclamation by Hon. Alfred E. Smith; Sermon preached at the Dedication of the National Huguenot Memorial Church, Cobb; Letter to Theodore Roosevelt; List of Members.

VOLUME VII. 78 pages, illustrated. Price \$1.00.

Book Reviews; Press Notices; The Jean Bertolet Bi-Centenary Huguenot Day at the Sesqui-Centennial Exhibition; Address, Admiral William Sims; General Daniel Roberdeau; Bryn Mawr Assembly; The John Calvin Museum.

VOLUME VIII. 79 pages, illustrated. Price \$1.00.

French Alliance Celebration, Valley Forge, May 5, 1928; The French Alliance, by Gen. Charles P. Summerall; Valley Forge, by Rev. Joseph Fort Newton; the Feu de Joye, by Rev. Dr. John Baer Stoudt.

VOLUME IX. 80 pages. Price \$1.00.

Charter; The Strassburger Award; Debt of France to Protestantism, Rev. Florian Vurpillot; General Wendel Cushing Neville; The Autumn

Assembly, Bethlehem; The Tercentenary Year; The Huguenot Walloon Card Index, Louis P. DeBoer; The French Racial Strain in Colonial Pennsylvania, Prof. Wayland Fuller Dunaway, Ph.D.

VOLUME X. 52 pages. Charter; List of Members. Price \$1.00.

VOLUME XI. 62 pages. Price \$1.00.

The George Washington Bicentenary, Colonel U. S. Grant, 3rd; Huguenot and Puritan Influence on the Development of America, Dr. Boyd Edwards; The Huguenot Settlement in South Africa, Hon. Eric Hendrick Louw; The Federation of Huguenot Societies in America, Maud B. Morris.

VOLUME XII. The George Washington Bicentenary Number. 140 pp. Illustrated. It is devoted entirely to Nicolas Martiau, the earliest American ancestor of George Washington. This issue has been regarded as presenting the most important and significant new Washington data of the Bicentennial. Few copies remain; \$2.50.

VOLUME XIII. Lafayette Centenary Number. Contains accounts. of the 1932, 1933, 1934 meetings. 38 pages. Price \$1.00.

VOLUME XIV. Price \$1.00.

Huguenot Ancestry of President Franklin D. Roosevelt, King George VI, Queen Wilhemina; 250th Anniversary of Revocation of the Edict of Nantes.

VOLUME XV. 32 pages. Price \$1.00.

Account of the Twentieth Annual Meeting, First Reformed Church, Reading, May 8, 1937; Address of Welcome by the Rev. Dr. Daniel Wetzel; President's Address by the Rev. Dr. Edgar Franklin Romig; Address by Hon. George S. Messersmith; The Twenty-first Annual Meeting, First Reformed Church, Easton, May 21, 1938; The Swedish Tercentenary; Peter Minuit, by the Rev. Dr. Edgar F. Romig; The Huguenots Through Nazi Eyes, by Rev. John Joseph Stoudt; The Dedication of the Statue of General Lafayette on the Campus of Lafayette College.

VOLUME XVI. 61 pages. Price \$1.00.

Program of Twenty-second Annual Meeting held at Stroudsburg, May 13th, 1939. Program of Twenty-third Annual Meeting held in Moravian Church, Lititz, May 11th, 1940. Program of Twenty-fourth Annual Meeting held in Grand Ball Room, Bellevue-Stratford Hotel, Philadelphia, May 10th, 1941. Program of Twenty-fifth Annual Meeting held in Christ Episcopal Church, Reading, May 2nd, 1942. List of admissions to membership in the Huguenot Society of Pennsylvania, 1443 in number.

VOLUME XVII. 34 pages. Price \$1.00.

John Baer Stoudt Memorial.—Silver Anniversary Meeting held in St. St. Paul's Reformed Church, Reading, Pa., June 12, 1943. President Levan's Anniversary Address; Address, Chaplain John J. Stoudt, "This is My Body." Proceedings Twenty-seventh Meeting, Second Reformed

Church, Reading, Pa., May 6th, 1944. Annual Address, Dr. Wm. Barrow Pugh. Memorial Service, with Address for Rev. John Baer Stoudt, D.D. Address, Rev. John A. F. Maynard, Ph.D.

VOLUME XVIII, Published 1946, 72 pages. Price \$1.00.

Report of the 28th and 29th annual meetings. Address, "1945 Looks at the Huguenots, by Dr. M. Odgers, President of Girard College; Resolutions in memory of Edith White Birch and W. A. Herbert Reider; address, "The Christian Individual and the Secular State," by Dale H. Moore, D.Th., President of Cedar Crest College; address, "Niederbronn Over Alsace, France," by Rev. Paul G. Kuntz; memorial address, John Joseph Stoudt, Ph.D.

Since there are a number of surplus volumes except VI and VII, these are for sale at the rate of any three for one dollar. Please send orders to the Huguenot Society of Penna., Times Herald Building, Norristown.

JESSE DE FOREST, by Robert W. de Forest. Price 25 cents.

THE FRENCH RACIAL STRAIN IN COLONIAL PENNSYLVANIA, Prof. Wayland Fuller Dunaway, Ph.D. 24 pages. Price \$1.00.

HUGUENOT HALF DOLLARS. In 1924, the year of the Huguenot Walloon Tercentenary, there was issued the Huguenot Memorial Half Dollar, which has been pronounced the best memorial coin struck by the United States. Before the unsold coins were remelted the society obtained a limited number, which are sold at One Dollar and Fifty Cents plus Twenty Cents for registration and postage. Order from the Executive Office, Norristown.

ENDOWMENT FUND

At the November term of the Berks County Court, in 1929, the petition of the Society to be incorporated, was granted.

As a non-profit Corporation, the Society now possesses many valued books, pamphlets and papers, together with a permanent endowment fund of \$2,500.00. In order that the work of the Society may be placed upon a more permanent basis, members and friends are asked to make specific or general bequests, using the following form:

I give and bequeath to the Huguenot Society of Pennsylvania the sum of _____ dollars to be used in the Endowment Fund or to be applied to any specific cause or objective, as designated.

Our office address is Times Herald Building, Norristown, Pa.

THIRTIETH ANNUAL ASSEMBLY

held in

St. Paul's Evangelical and Reformed Church
 Sixth St. Above Washington
 Reading, Pa.
 Saturday, May 10th, 1947

P R O G R A M

MORNING SESSION—10:30 A. M. (D.S.T.)

PROCESSIONAL - - - - Mr. Kenneth Christman, Organist

HYMN—"Through the Night of Dark and Sorrow"

DEVOTIONAL SERVICE

CHORAL ANTHEM—"God is Great"

from the music of the Ephrata Cloister by Conrad Beisel,
 arranged by Joseph Clokey

ADDRESS OF WELCOME - - - - Rev. Scott F. Brenner, Th.D.
 Pastor, St. Paul's Church

RESPONSE - - - - President Craig Wright Muckle

HYMN—"Faith of Our Fathers"

ANNUAL ADDRESS - - Rev. Charles E. Schaeffer, D.D., ST.D.
 "The Rise and Progress of Religious Liberty"

VOCAL SOLO—"Prayer" - - - - - *Guion*
 Mr. Vernon Searfoss

REPORT OF OFFICERS

ELECTION

HYMN—"My Country, 'Tis of Thee"

RECESSIONAL

LUNCHEON MEETING

12.30 P. M.

BERKSHIRE, HOTEL FIFTH AND WASHINGTON STS.

ADDRESS - - - - Governor James H. Duff of Penna.
 Conferring of Huguenot Crosses

LUNCHEON

FORUM AND DISCUSSION

ADJOURNMENT



CHARLES E. SCHAEFFER, D.D., S.T.D.

CHARLES EDMUND SCHAEFFER

Born—Fleetwood, Pennsylvania, December 26, 1867

Education—Keystone State Normal School, Kutztown 1884-'86

Franklin and Marshall College, A.B., 1889

Theological Seminary, Lancaster, Pa., 1892

Honorarv Degrees—D.D.—Heidelberg University, Tiffin, Ohio—1910

S.T.D.—University of Hungary, Debreczen—1930

Ordained—June 19, 1892

Pastorates—Macungie-Emmaus—1892-1896

Ascension Church, Norristown, Pa.—1896-1898

St. Marks, Reading, Pa.—1898-1909

Secretary Board of Home Missions Reformed Church in the U. S.—1908-1941

Secretary Emeritus Board of National Missions Evangelical and Reformed Church since 1941

Chairman National Service Commission of Reformed Church—1919-1924

Laid Cornerstone Memorial Church Chateau Thierry, France—1922

Dedicated Memorial Church 1924

President—Eastern Synod Reformed Church 1925-26

President—General Synod Reformed Church 1929-32

President—Philadelphia Federation of Churches 1932-35

President—Home Missions Council 1933-'35

President—Western Section Alliance of Reformed Churches 1933-35

Departmental Editor Reformed Church Messenger 1896-1938

Co-Editor Outlook of Missions 1910-1940

Chairman—Committee on Constitution of Evangelical and Reformed Church 1934-'40

Secretary Commission on Evangelism, Federal Council 1913-1944

a Secretary—Commission on Evangelism Reformed Church 1914-1940
1940

b Secretary—Social Service Commission Reformed Church 1933-1940
1940

Member of Executive Committee Federal Council 1912-1944

Chairman League for Protestant Action since 1940

Member—Phi Beta Kappa, Phi Alpha, American Society of Church History,
Union League of Philadelphia, Huguenot Society of Pennsylvania
and Chaplain of same.

Lecturer—Rural Sociology, Theological Seminary, Lancaster, Pa., 1944-'45

Lecturer—The Catholic Epistles—Spiritual Conference, Allentown, Pa. 1946

Lecturer—The Epistle to the Hebrews—Summer Assembly, Collegeville, Pa.
1947

Author—Our Home Mission Work—1913

Glimpses into Hungarian Life—1918

Beside All Waters—A Study in Home Missions—1937

The Task of American Protestantism—1942

The Man From Oregon—The Odyssey of a Pioneer Sky Pilot—1945

History of the Classis of Philadelphia—1945

Many Pamphlets, Tracts, and Articles on Home Missions, History
of the Reformed Church and Kindred Subjects

Married—November 1, 1892 Carrie S. Leinbach (died 1924)

Children: John Leinbach died (1911)

Paul Leinbach

Mary Leinbach

Married (Second)—November 9, 1927—Alice Naomi Quillman, descendant
of Huguenot Family

Home Address: 124 South 50th Street, Philadelphia, Pa.

Office Address: 1505 Race Street, Philadelphia, Pa.

THE RISE AND PROGRESS OF RELIGIOUS LIBERTY

Charles E. Schaeffer, D.D., S.T.D.

Address before the Huguenot Society of Pennsylvania

May 10, 1947, Reading, Penna.

In an ancient code in the history of the Hebrew people are found these memorable words: "Proclaim liberty throughout the land unto all the inhabitants thereof." Thousands of years later they were inscribed on the Liberty Bell in Independence Hall, Philadelphia, and since then, in clarion tones, they have sounded forth throughout our land until their echoes are heard around the world. Between that early date, veiled in the mists of antiquity, and the present noontide splendor, lies a long lane through which the spirit of liberty has groped its way. Its path has been marked by blood and tears, by bitter persecution, by peril, toil and pain. The history of the human race is one long story of the quest for freedom.

This persistent urge across the centuries has assumed a variety of phases reaching far into the major areas of life. Accordingly there has been a struggle for political, social, economic, industrial, intellectual and religious freedom. They all are part of the same general movement that has surged in the human breast. Time would fail to discuss these various aspects in detail, and I am therefore restricted to a single one of them, viz, religious liberty.

The subject of liberty is a popular indoor sport of politicians, philosophers and propagandists in general. They all have their theories, even though they do not all agree on the fundamental principle, nor on the methods of its achievement. The basic difference revolves around the question whether liberty is an inherent right of the individual or a privilege conferred by the consent or caprice of a ruler. John Stuart Mill in his famous essay *On Liberty* takes the position that liberty means the right of an individual to think and to do as he pleases so long as he does not injure the lives of others. This is too narrow a definition, for it makes freedom merely a utilitarian matter, which is conditioned solely by the welfare of society. Society is a very flexible entity and can scarcely qualify as the norm for human behavior. Moreover, this definition fails to recognize the fact

that freedom is one of those inalienable rights with which all men are born. If liberty is a convenience or a conferred privilege, or something created and established by law, then it has no primary basis in human nature, but is conditioned only by the circumstances of the hour.

In this discourse, taking exception to the above statement, I proceed on the assumption that liberty is an inherent, an inalienable right, and when, by intolerance and persecution, it is denied to an individual or a group of individuals, it is done in violation of a fundamental principle that belongs to man. Religious rights are grounded in human rights and only as the full range of human rights is guaranteed can religious rights be enjoyed.

Religious liberty, and its negative aspect, intolerance, are almost entirely confined to the Christian religion. In non Christian lands, while there are often oppression, bondage and slavery, the situation lies almost wholly within the sphere of the political and civic. People in those lands generally are not persecuted for their religious faith. They can have as many gods as they please and worship them as they desire without being ostracized or put to death. It is only when we enter the area of the Christian religion that we meet with intolerance, persecution and atrocity in their worst forms. There are no martyrs for the faith outside of Christianity. Socrates was condemned to death not so much because of his religious beliefs, but that he was doing injury to the state. Jesus was crucified, not because of His religion but because "he perverteth the nation." With the advent of Christianity men were persecuted and put to death for their religious faith. At first this intolerance came almost entirely from the Jews. They stoned Stephen to death, the first martyr of the Christian Church. Saul, breathing out slaughter and threatening against the Christians, made havoc of the Church. And then the pagan world, led by its pagan rulers, became the inquisitors of the Christians. Nero fiddled while Rome was burning, and, blaming the Christians for the conflagration, ordered a wholesale extinction of them. A vast multitude of Christians were put to death in a most shocking manner. The literature of that early period speaks of the horrible persecutions to which Christians were subjected. These were perpetrated under a succession of rulers, until during the reign of Diocletian they reached their climax, before which all others paled into comparative insignificance. It was the era of the "noble army of martyrs." Then the storm had passed its fury. We now stand at the year 311 when a remarkable edict of toleration was issued.

This was followed in 313 by another, more comprehensive than the first, issued by Constantine, the last of the heathen and the first of the Christian emperors. This was the first proclamation, before all the world, of the great principle that every man has a right to choose his religion according to the dictates of his own conscience and honest conviction, without compulsion and interference from the government. It is known as the Edict of Milan because it was the first issued from that city, but such a revolution of society the world had never seen before, and perhaps only a few times since. Here then was the cradle of Religious Liberty; here a new Messiah was born, the offspring of the Babe of Bethlehem. But as the Messiah of the Jews had a stormy career, misunderstood and maligned, so this principle of Religious Liberty has had its rise and fall, its Galilee and Gethsemane, across the centuries.

It was not long before the spirit of intolerance broke out in another form. Now it assumed the nature of a conflict between opposing parties within the bosom of the Church itself. We now find ourselves in the realm of doctrine and in the age of heresy. Men were persecuted and put to death for holding and advocating theological views which differed from the generally accepted tenets. It was the age when the Creeds of the Church were formulated and when doctrinal standards were crystallized, largely as a defense mechanism.

During all of the Middle Ages, which followed, the Church and the State were rivals for supremacy. At one time the spiritual power was in the ascendant, at another the civil authorities. We cannot now take the time to trace this long and tragic history, and we must betake ourselves at once to the Reformation and the events which followed in its wake. Here the conflict developed between Catholicism and Protestantism. These two rival forces have smeared the darkest pages of history and have wrought havoc in the whole body of Christ.

In none of the lands where the Reformation movement gained a foothold were the opposition to it so formidable, the intolerance so violent, and the persecutions so atrocious as in France. The Reformation had received an early start in France. Five years before Martin Luther nailed his 95 Theses on the Church door at Wittenberg in 1517, a Professor in the University of Paris—Lefevre—wrote a Latin Commentary on the Epistles of Paul clearly enunciating the doctrine of Justification by faith. The Royal House, headed by Francis I, at first seemed favorable to the new teaching, until one morning in 1534 a violent hand-

bill against the papal mass was found posted on the door of the King's bed chamber in the castle. Forthwith six Protestants were burned alive before the King's eyes and Francis declared that he would extirpate this heresy from his dominions, stating that he would cut off his right arm were it infected with this poison. During the reign of his successor, Henry II, his bigoted and licentious son, earnest efforts were put forth to destroy the new faith, although it grew steadily under the leadership of men like John Calvin and others. In May 1559 the first national Synod of the French Reformed Churches was secretly held in Paris when a confession of faith and a Church discipline were adopted. In September 1561 a Colloquy was held at Poissy when the Huguenots for the first time were accorded the opportunity to vindicate their religious views before the King, Charles IX, then a boy of ten. This was followed January 17, 1562 by a famous edict, known as the "Edict of January" which embodied the first formal recognition of the Protestant religion, conceding to its adherents the liberty to meet for worship, without arms, in all places outside of the walled towns. This was the Magna Charta of Huguenot rights. But scarcely had the edict been signed when an unprovoked massacre upon an assembly of Protestant worshippers was perpetrated. A number of civil wars ensued which culminated in the massacre on St. Bartholomew's Day, August 24, 1572, which was intended to annihilate the Huguenots. It is estimated that from 20 to 100 thousand persons were brutally butchered. But the Huguenots were not thereby exterminated. Seventeen years later, August 1589, Henry of Navarre, a Protestant Prince, came to the throne of France and, in fulfillment of a vow, issued the Edict of Nantes which secured freedom of conscience throughout the kingdom, granting to Protestants the right to worship, to hold office, and other concessions, on equal terms with Roman Catholics. While the letter of the Edict of Nantes stood on the statue books for almost a hundred years, it was honored more in the breach than in its observance. There were violent infractions of a most distressing character when many Protestant Churches were destroyed and men and women were deprived of their civil and religious liberties. But "stone walls do not a prison make, nor iron bars a cage." They were "still in heart and conscience free." This was a period of great intellectual and spiritual activity on the part of the Huguenots. In different parts of the kingdom no less than six theological Seminaries were established, and the number of eminent writers and preachers was large. But, in spite of all this the opposition gathered momentum until October 22, 1685,

when Louis XIV signed the Revocation of the Edict of Nantes, prohibiting the exercise of the Protestant religion in France. All ministers of the Gospel were to leave the kingdom within a fortnight. No other persons could emigrate under penalty of the galleys for men, and of imprisonment and confiscation of property, for women. All attempts at escape were inexorably punished. Yet in spite of these drastic measures the French Protestants in large numbers fled to foreign lands. From three to four hundred thousand fled the country. The exodus included the most industrious and thrifty part of the population. These refugees found hospitality in the countries to which they turned and greatly enriched the industrial and economic, as well as religious life of those lands. Switzerland had long since been a land of refuge, and thither these exiles came. But this was only the first stage in their pilgrimage. They found their way into Germany, where they were received with open arms. In Holland the Huguenot refugees were treated with great kindness. The exiled pastors, 250 in number, were given special consideration. These fugitives were not all poor; among them were wealthy merchants, and Holland was greatly enriched intellectually and materially. The other countries of northern Europe opened their doors to them. Even Russia extended gracious hospitality by opening all its provinces to these refugees. However, England seemed to have profited most. It gained what France lost. Some eighty thousand persons came to England in the decade following the Revocation. They established churches; they introduced new industries, and the manufactures of England were built up at the expense of France.

It was inevitable but that the Huguenots should likewise come to America. Long before the Revocation of the Edict of Nantes the stream of Huguenot emigration set in toward the new world. The first band of settlers sent over by the Dutch West India Company consisted of 30 families, mainly Walloons, who founded the city of New Amsterdam, now New York, where French was spoken and the Huguenot faith professed from the outset.

As the severities upon the Protestants in France increased even larger numbers came to America and found refuge in many of the colonies along the Atlantic seaboard. In most of these places they established churches and laid the foundations for the civil and religious liberty which we here enjoy. The influence of the Huguenot element in our American life cannot be fully estimated. The prominence of Huguenot names in the

roll of patriots, statesmen, philanthropists, ministers of the Gospel and men of note in every calling, indicates the contribution which these heroes of the faith, these Protestant exiles, these religious refugees, have made to our American institutions and life. "Laws, freedom, truth and faith in God came with those exiles o'er the waves; and where their pilgrim feet have trod, the God they trusted guards their graves."

Thus in as brief compass as possible, I have recited the main points in this struggle for religious freedom on the part of the Huguenots, bringing it to our remembrance, so that we their descendants, may properly appreciate this priceless possession and be prepared to transfer this legacy unimpaired to generations following.

I shall now endeavor to trace this development of Religious Liberty in other countries and especially here in America. The fundamental question which becomes the focus around which the whole issue revolves is the relation which Church and State sustain to each other. This is a mooted question which harks far back in the history of the world. It is a highly complicated problem on which statesmen and churchmen alike have bestowed much consideration. Into its philosophy I shall not enter, but its practical bearings, pertaining especially to Religious Liberty, need to be set forth. Where the Church is under the control of the state there is no such thing as absolute freedom in religion. The Civil Government supervises and supports the institutions of religion. It has the last word, the final authority; it is Joseph's sheaf to which all others must make obeisance. Of course, within the bounds of this general statement there are great variations. In certain countries where there are so called "National Churches," like in Sweden and England, no serious conflicts have developed in modern times. But even so, while there is almost complete freedom in preaching and in the internal spiritual life of the Church, there are definite restrictions in the administration of its external affairs. Obviously where the state becomes non-Christian or anti-Christian, serious spiritual dangers threaten.

Now, when the founders of the American Republic constructed the framework of our government they proceeded on the theory of the absolute separation of Church and State. In the Federal Constitution as originally drafted by the general Convention of the Thirteen Colonies in 1789, there is complete silence on the matter of religion. There is no mention of God, nor of Christ, nor of the Church, nor of any spiritual entity.

It should be indicated, however, that the First Continental Congress 1774, drew up and published a solemn *Declaration of Rights* in which religion, laws and liberties are safeguarded. Likewise the Second Continental Congress, 1775, which issued the Declaration of Independence, recognized religion as a major interest in our national life. In both these documents religion is first named among other concerns. When the First National Congress met in 1791 it framed and approved ten Amendments to the Federal Constitution known as the American Bill of Rights, the first of which reads as follows: "Congress shall make no law respecting an establishment of religion, nor prohibiting the free use thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances." There is our Magna Charta. Here is the heart of the Atlantic Charter. By this transaction the Christian religion, for the first time in the history of the world, attained the boon of civil freedom. The Church of Jesus Christ at last had come out of its house of bondage. No proscription, no persecution, no tyranny, were any longer legally possible. Religion is beyond all legislative control. Congress cannot make a law respecting the establishment of religion, nor can it make a law prohibiting its exercise. Furthermore, religion can claim the protection of the State. Whenever circumstances arise, the State is bound to protect the Church against disturbances or injustices by the strong arm of its judicial or executive power.

Now here is a gulf of difference between the religious liberty provided for in *our* organic law and that in the new constitution of Soviet Russia. This latter document says: "Freedom to perform religious rites and freedom for anti-religious propaganda are recognized for all citizens." At first sight this appears to grant full toleration. But scrutinize it more carefully. "Freedom to perform religious rites" may mean that a Christian is allowed to go to Church, and the minister can read the liturgy or say prayers, but no preaching, no teaching, no propagation of the Christian message, no missionary enterprise. On the other hand full opportunity is given to anti-religious parties to propagate their beliefs. Here religious liberty becomes a farce and Christians are surreptitiously enthralled in bondage. When we turn to Germany the issue assumes a somewhat different character. Germany was the largest and strongest Protestant nation in Europe. Central Europe is the crossroad of the world, the center of political and spiritual revolution and reaction. It was there where proud and intolerant nationalism had reached its height, where different ideologies struggled for mastery.

The idea of a Totalitarian State, which means the absolute and universal character of the State, encroaches upon the freedom of the individual and of the Church, and intrudes the realm of the conscience. Just what happened religiously in Germany? Christians were allowed to worship God, but alongside of their love and loyalty to Christ there were imposed upon them certain other religious convictions which centered in Hitler and the German Reich. The so-called "Confessional Church" stood adamant against the intrusion of an unbiblical religion, of a "crooked and falsified Gospel." They stood by the First Commandment—"Thou shalt have no other gods before me." This was precisely the attitude assumed by the Christians of the early Church. They might think and believe what they liked so long as they burnt incense on the altar fire to prove that they joined in the worship of Caesar as divine. When they refused to do so the fires of persecution were lit for them. As long as the Church, the Christians, in Germany would bow to Hitler and his regime, they were unmolested in their Christian worship, but when they assumed a hostile or defiant attitude, they were thrust into concentration camps or exiled, or put to death.

Here we are today facing one of the most serious situations which threatens the very foundations of our Christian faith, and the liberty with which we have been set free. Under the guise of a new liberalism the Church of Christ is seduced to accept a man-made Gospel, an occult paganism and a secular naturalism as adequate expressions of a Divine revelation. The question naturally obtrudes itself whether the Christian religion is merely the flower and blossom of the human soul and of nature and of culture, or whether it is a divine, a heavenly message, a call from God Himself. The question is whether man or God can tell us what salvation means; whether Christians must rely for security on crafty policy and worldly power, or on faith in the living God. Where revelation is displaced by reason or by nature, the end of Christianity and of the Church is near. Once our religious liberties were invaded by principalities and powers, by the world rulers of this darkness, but now they are being undermined by secular termites boring from within.

There is another menace which is just as sinister and subtle as the one I have mentioned. I refer to the effort on the part of statesmen and politicians to subsidize religion in the interests of government. Time and again we are told that religion is

needed to buttress our democratic institutions of government. Now, all of us must agree that religion, the Christian religion, is a dynamic, creative factor in life, and without it political systems can have no foundation. But religion must never be regarded as the handmaid of government. It is not a tool, not a means to an end. Such a theory would imply that if religion could not be used to serve the interests of the state, it was of no use and could be set aside. It makes the State the supreme entity, thus giving to religion the status of a butler or a bellhop. Religious liberty demands that religion must not simply be tolerated, or utilized for ulterior purposes, but has inherent right to stand upon its own feet and espouse its own cause and claim.

The struggle for Religious Liberty is a burning issue before the world today. Everywhere we hear the cry of Tolerance.

It is a singular thing that throughout the Christian centuries the cry for religious liberty has always been raised by minority groups. It never came from the majority. Being minorities they lacked the power to persecute or to deny religious rights to others. Now, it so happened that in the colonial period of America, for the first time in the history of Christendom, outside of New England and Virginia, none of the colonies possessed majority religious bodies. The advocates of Religious Liberty belonged to these lesser groups. This has always been so. Even today in the Roman Catholic countries like Latin America, the Protestants plead for tolerance, whereas in North America where Protestants are in the majority the Catholics are clamoring for equality. In other countries the Jews are crying out against the persecutions heaped upon them. I have often wondered what *their* attitude would be if the tables were reversed! History tells us that they were not altogether free from persecuting others.

There is a sense in which Religious Liberty has come to mean something else than was originally intended. If it means freedom of conscience and the right to worship God, it also implies the privilege of *not* worshipping. Of course, for such it has no relevance. There is no need for a law concerning sight, if one has no eyes to see; no use for diet regulations if one refuses to eat. It is, however, of interest to note that most of the leaders in the fight for Religious Liberty in America were not Church members. They were interested in religion as such, but not in any definite organized form. I venture to suggest

that they would have been even more influential if they had been fully integrated into the body of Christ.

Such, then, is a brief outline of the course of Religious Liberty through the centuries. Daniel Webster in his address at Plymouth 1820 said: "The love of religious liberty is a stronger sentiment, when fully excited, than attachment to civil or political freedom. Human invention has devised nothing, human power has compassed nothing, that can forcibly restrain it, when it breaks forth. Nothing can stop, but to give way to it; Nothing can check it, but indulgence. It loses its power only when it has gained its object. The principle of toleration, to which the world has come so slowly, is at once the most just and the most wise of all principles."

Consequently, we who enjoy fullness of Religious Liberty are called afresh to renew our loyalties and allegiances. "Stand fast, therefore, in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage."—(Gal. 5:1).

HISTORICAL ARTICLES SOLICITED

The Executive Board of the Huguenot Society of Pennsylvania has authorized the Historian of the Society to solicit scholarly articles on the History of the Huguenots in France and America for possible inclusion in the publications of that Society.

These articles must meet the usual standards for publication in Historical and other learned Journals. They must be fully documented and scholarly in character, serious contributions to Huguenot History.

No payment can be made by the Society, but twelve (12) copies of the printed article will be given to the writer gratis. The author also will be permitted use of type for re-printing the article at his own expense.

Address all communications to:

JOHN JOSEPH STOUT, PH.D.

The Huguenot Society of Pennsylvania
Norristown, Pennsylvania.

WHO WERE THE HUGUENOTS AND
WHAT DID THEY DO?

The name "Huguenot" and "Huguenote" are old French words given to the Protestants of France about the Sixteenth Century. It was said that these people used to assemble by night near the gate of King Hugo whom the French people regarded as a spirit. A monk, therefore, in a sermon declared that the Lutherans ought also to be called Huguenot as kinsmen of King Hugo, inasmuch as they would only go out at night, as he did. This nickname became popular from 1560 onward and for a long time the French Protestants were known by it.

The first Protestants were those who set the teachings of the Gospel against certain doctrines of the Roman Church. As early as 1525, Jacques Parvames, the hermit of Ivy, and shortly afterward Louis de Bergin, the first martyrs, were burned at the stake. But, no persecution could stop the Reform movement and on the walls of Paris and even at Aulnoy there were found placards condemning the Mass. On the 29th of January, 1535, an Edict was published ordering the extermination of the heretics. From this Edict dates the beginning of the emigration of the French Huguenots—an emigration which did not cease until the middle of the 18th Century.

Among the most famous of the exiles was John Calvin, who became the leader of the movement. He fled to Basle where he wrote a letter to Francis I in which he pleaded the cause of The Reformer.

The first Protestant community of France was that of Meaux. As churches became more numerous, persecutions became more rigorous. The Huguenots realized the necessity of unity in defence of their rights and liberty, so in 1558 it was decided that all the Protestant Churches in France should formulate by common accord a Confession of Faith and ecclesiastical discipline. In 1561, the number of churches had increased to 2,150. The The parliaments were powerless before this increase. Thousands left the Catholic Church, and when it was seen that executions and popular massacre provided no solution of the difficulty, the struggle was carried into the arena of national politics, and so for more than fifty years the history of the Huguenots is that of France.

In the height of Huguenot power, Gaspard de Coligny's

uncle, the constable of France, controlled the State and was provided with half of the resources of the Kingdom.

Admiral de Coligny was the first of the race of great Protestant men of action which embraced almost half of the nobility of France. He saw the possibilities of Colonial colonization. He sent three expeditions to Florida. From New England to the Carolinas every Colonial settlement received the Huguenot refugees, fleeing from the persecutions of the 16th and 17th Centuries. In the Continental Congress, and upon the battlefield, they served their new country well. The Huguenot influence has encircled the globe while in France a million of Huguenots of today are redeeming and uplifting the life of the nation.

Staten Island, New York, might well have been called Huguenot Island. For the earliest permanent settlers in the years 1662 and 1665 were Huguenots and very many of the colonists who later came were of the same stalwart faith and high nobility of life purpose.

A project has been forwarded to make Huguenot Park the chief center of Huguenot Culture and interest in America. There is sufficient land available for the enterprise, the Church itself owning two acres and holding an option in another tract. Besides many physical advantages, many others will be apparent to those who appreciate the unique beauty of the Memorial Church.

The Church was designed and its construction superintended by architect Ernest Flagg, who is a descendant from a family of South Carolina Huguenots. The Church is quarried of stone on his own Staten Island estate. The interform is of the same stone, with a vaulted stone roof most unique in design and method of construction. The Church has eight memorial columns, 35 memorial windows, two memorial entrances and two memorial rooms.

The memorial plan includes among other things a Memorial Hall with a museum and a library. A residence for the Curator is included in the plan.

These Huguenots seek especially to utilize the Huguenot ideals in their daily life and relationships. The Hall is to be the headquarters of the Huguenot Foundation and will house the National Museum and Library.

The Father of our Country, who was a descendant of a

Huguenot in the maternal side, Nicholas Martiau, said: "Our religious liberties were as essential as our civil liberties—we have encouraged and promoted the one—while contending for the other."

This paper was read in New York by a Daughter of the American Revolution, before her Chapter which she had represented at the Huguenot Anniversary Service. Her praise of the courtesy and charming hospitality she received is boundless.

My dear Mrs. Fryburg:

Thank you very much for your kind letter.

I am very glad to send you the paper about the Huguenots. My sister received the card announcing her election to the Membership of the Pennsylvania Society, and the order slip for which we also thank you. It may happen that we can attend an occasional meeting of the Society. We have many friends in the New York Chapter. I very often attend. Eglise de Saint Esprit. (Huguenot Episcopal) and am particularly fond of the Rector and his wife who are at the head of the Eglise Evangelique Francaise, which is remaining so true (in these days of drifting) to the sound doctrine of Jean Calvin!

With all good wishes of the New Year, believe me

Hastily and Sincerely,
Katharin Martin.

New York

December 26, 31.

My dear Miss Martin:

I am gladly complying with your request, and I must add that I feel very much complimented in doing so.

I am pleased to know that you enjoyed my paper sufficiently to ask for a copy for the Society you mention.

It was indeed quite a revelation to me when I visited the Huguenot Church. Its people and friends, and the cordial welcome will remain with me always, as one of the great characteristics of this noble and friendly people. They surely did capture my heart. And I would love, as a friend, to make some contribution to their memorial plans.

Hoping to see you at our next meeting.

Most sincerely yours,
Ruth M. Nash.

December 12, 31

Treasurer's Report

Mrs. John Rex, Treasurer, presents the following report for 1946:

Presented at the meeting in Reading, 1947.

RECEIPTS

Balance January 1, 1946	\$1,379.63
Dues and Fees	894.50
Interest on Endowment Fund	74.91
Remaining from Change of Investments	48.58
Sale of Books and Coins	8.00
Edith White Birch Memorial Fund	125.00
(Presented by her Children)	
	\$2,530.62

EXPENDITURES

President's Expense Account	\$ 100.00
Historian's Expense Account	50.00
Dues to Federation of Huguenot Societies	15.00
Music etc. Annual Meeting	25.00
Honorarium, Rev. Dale H. Moore, Ph.D.	25.00
Printing and Engrossing	175.13
Postage	30.00
Miscellaneous	15.90
Balance, Dec. 31st, 1946	2,094.59
	\$2,530.62

ENDOWMENT FUND

U. S. Government Bonds	\$2,500.00
5 Shares Pa. Power and Light, 4½% Pref.	565.00
	\$3,065.00

Clara E. B. Rex, Treasurer.

DEATHS REPORTED

1946

Warren Bartholf	Minnesota
Mrs. Ed. M. Bunting	Philadelphia
Rev. Charles A. Butz	Bethlehem
Mrs. Henry M. Chance	Philadelphia
Mrs. L. Dudley Coles	New Jersey
Mrs. Franklin S. Kuntz	Philadelphia
Mrs. M. Lea	Devon, Pa. (Life Member)
Mrs. Harry E. Leopold	Chicago
Thomas S. Levan	Kutztown
Rev. William Mather Lewis	Easton, Pa. (Former President)
Miss Ida C. Pechin	Radnor
Mr. W. A. Herbert Reider	Reading, Pa. (Vice President)
Mrs. C. C. Rose	Scranton
Mrs. Letitia Shroy	Philadelphia
Mrs. Ira A. Smith	Norristown
Mrs. Sarah Zeigler	Nazareth
Frederic E. Zerby	Wilkes-Barre
Mrs. Samuel P. Lummus	Philadelphia
Mrs. Jonas E. Eckdall	Emporia, Kansas
Mrs. Frank Lewis Evans	Chicago
Mrs. Stephen G. Goldthwaithe	Iowa
Miss Edith Lewis	Reading, Pa.
Mrs. Peter Orison Linn	Minnesota
Mrs. Marv E. Mengel	Reading, Pa. (Life Member)
Mrs. D. Nicholas Schaeffer	Reading, Pa.
Mrs. Robert C. Selden	Norristown, Pa.
Mrs. Samuel Z. Shope	Lehighton, Pa.
Hon. Frank M. Trexler	Allentown, Pa.

NEW MEMBERS

May 10, 1947—Reading, Pennsylvania

Since the last Meeting the following Members have been added to our Society:

- 1524—Miss Flora Ransom 386 Rutter Ave., Kingston, Penna.
 1525—Mr. William L. Hires Ardmore, Penna.
 1526—Mrs. Archie E. Waugh 348 Green Lane, Phila., 28, Penna.
 (Martha A. Sides)
 1527—Mrs. John Alden Gay 38 Academy St., Wilkes-Barre, Penna.
 (Helen Sherrard)
 1528—Miss Ariadne M. Sherrard 38 Academy St., Wilkes-Barre, Penna.
 1529—Mrs. David F. Bentley, Jr., West Lake Drive, Taunton Lakes,
 (Mabel Herflicker) R.D., Marlton, New Jersey.
 1530—Mrs. Lyman Judy Carlock 517 S. Cuyler Ave., Oak Park, Ill.
 (Mabel Riddle)
 1531—Mrs. Henry Thomas Colestock 1711-48 Ave., N., St. Peters-
 (Bertha Balliet Wagner) burg, Florida.
 1532—Mr. Frederick M. Mayer 4801 Nakenia Drive, Dallas, Texas
 1533—Mrs. Richard Root Smith 135 Madison Ave., S. E., Grand Rapids,
 (Myra Wonderly) Michigan.
 1534—Mrs. William E. Reuth 717 Braeburn Lane, Penn Valley,
 (Beatrice R. Smith) Narberth P. O., Penna.
 1535—Miss Elsie Ethel Hicks Main St., Espy, Penna.
 1536—Miss Miriam Kuhns 170 East 35th. St., Erie, Penna.
 1537—Mrs. Henry L. Mayer 600 E. College Ave., La Fayette, La.
 (Gertrude Hopkins)
 1538—Mrs. John F. Kuhns 170 E. 35th St., Erie, Penna.
 (Maude Pinney)
 1539—Mrs. George Stewart Hallowell 1838 North Wells St., Chicago, Ill.
 1540—Mrs. Lippincott Webster Garden Court Plaza, 47th and Pine Sts.,
 (Emily Darlington Lippincott) Phila., Penna.
 1541—Miss Ann Darlington Lippincott Webster Garden Court Plaza,
 47th and Pine Sts., Phila., Penna.
 1542—Mrs. William Otis Lentz Rydal, Penna.
 (Frances Edna Brooks)
 1543—Mrs. Thomas F. McAllister 1530 Milton St., S. E., Grand Rapids,
 (Dorothy Wonderly Smith) Michigan
 1544—Mr. William Mark DePuy 4418 Core Road, Merchantville, N. J.
 1545—Mrs. E. Gray Williams 312 Washington Ave., Downingtown, Pa.
 (Ethel Williams)
 1546—Mr. W. H. Worriow Brasehill, Lebanon, Penna.
 1547—Miss Grace J. Hain Wernersville, Pa.

- 1548—Mrs. John B. Roberts ----- 26 Washington Ave., Princess Anne,
(Helen Watts) Maryland.
- 1549—Mr. John P. Creveling ----- 1627 Linden St., Allentown, Penna.
- 1550—Mr. Harry P. Creveling ----- 430 S. 17th., St., Allentown, Penna.
- 1551—Mrs. Harlow B. Kilpatrick ----- 4405 Schenley Farms, Terrace,
(Elizabeth Gaylord Hillman) Pittsburgh, Penna.
- 1552—Miss M. Virginia Fleming ----- 1047 E. 5th., St., Erie, Penna.
- 1553—Mrs. Ralph E. Wallis ----- 198 S. Second St., Steelton, Penna.
(Erma Myers)
- 1554—Mrs. E. P. Malone ----- 617 Fox St., Aurora, Ill.
(Vivian Darlene Haggard)
- 1555—Miss Mary Hartman ----- Mill Road, Meadowbrook, Penna.
- 1556—Miss Jane Hartman ----- Mill Road, Meadowbrook, Penna.
- 1557—William Jenkins Wilcox ---- 127 South West St., Allentown, Penna.
- 1558—Mrs. Andrew J. Rost --- 541 Glen Arden Drive, Pittsburgh (8), Penna.
(Alice McCurdy)
- 1559—Mrs. F. B. Kirk ----- 220 Jefferson St., Bloomsburg, Penna.
(Sarah Margaret Hagenbuch)
- 1560—Mrs. William F. Luckenbach, 90 West Ross St., Wilkes-Barre, Penna.
(Elizabeth Landmesser)
- 1561—Hon. James H. Duff, HONORARY MEMBER -- Harrisburg, Penna.
- 1562—Rev. Scott F. Brenner, HONORARY MEMBER -- Reading, Penna.
- 1563—Paul F. Anewalt ----- 2012 Livingston St., Allentown, Penna.
- 1564—Rev. LeRoy M. Kutz, Jr. ----- 1415½ Union St., Allentown, Pa.
- 1565—Mrs. William M. Craig ----- 2923 Berkley Road, Ardmore, Penna.
(Esther Baer Kercher)
- 1566—Mr. Hubert DeWitt Metheny -- 209 A., Phillips Drive, Marietta, Ga.
- 1567—Miss Grace L. Ludwig ----- 812 N. 4th St., Reading, Penna.
- 1568—Mr. David Richard Ludwig ----- 812 N. 4th. St., Reading, Penna.
- 1569—Mrs. Floyd Worley ---- 263 W. Wyomissing Ave., Mohton, Penna.
(Sarah Jane Ludwig)
- 1570—John H. Henninger, Sr. ----- 229 N. 5th St., Reading, Penna.
- 1571—Mr. Daniel Feger Ancona, Jr. -- 1423 Rose Virginia Road
Wyomissing Park, Reading, Penna.

THE
HUGUENOT SOCIETY OF PENNSYLVANIA
RECOMMENDATION FOR JUNIOR MEMBERSHIP
JUNIOR MEMBERSHIP PROGRAM

Junior memberships in the Huguenot Society of Pennsylvania for children and grandchildren of active members of the Society are now authorized. No dues are charged for junior members under the age of eighteen years. When the junior member reaches his eighteenth year he, upon approval by the Executive Committee, becomes a regular member of the Society, subject to the payment of the regular dues.

Junior members also may be enrolled as life members of the Society upon payment of the life membership fee of thirty dollars (\$30.00). This plan has the added advantage of relieving the younger member of the payment of regular dues which would otherwise be required when he or she reaches the age of eighteen, and, thereby, tends to insure the stability of our membership.

You are invited to submit the names of your children or grandchildren for junior membership, or life membership, by filling out and mailing to W. Blake Metheny, Esq., Chairman of the Junior Membership Committee, 1518 Lincoln-Liberty Bldg., Philadelphia 7, Pa., the following application form. You will then receive the regular lineage blank for completion, and the junior members will receive an appropriate certificate of membership.

(Separate forms will be provided upon request to the Norristown office.)

RECOMMENDATION FOR JUNIOR MEMBERSHIP

I take pleasure in nominating for () Membership in the
 Junior Life ()
 Huguenot Society of Pennsylvania my () whose names
 children ()
 are given below.

Full Name

Address

1. -----

Date of Birth -----

2. -----

Date of Birth -----

3. -----

Date of Birth -----

4. -----

Date of Birth -----

They are the children of

-----, of -----
 (name of father) (father's address)

and of -----, of -----

(maiden name of mother) (address, if not same)

his wife.

They are the grandchildren of

-----, of -----

(name of grandfather) (grandfather's address)

and -----, of -----

(maiden name of grandmother) (address, if not the same)

his wife.

 (date)-----
 Signature of Nominating Member

The Life Membership fee is thirty dollars (\$30.00). If Life Membership is desired, make check payable to The Huguenot Society of Pennsylvania and enclose same with application.

Applications for Junior Membership and for Life Membership for juniors should be mailed to W. Blake Metheny, Esq., Chairman of the Junior Membership Committee, 1518 Lincoln-Liberty Building, Philadelphia 7, Penna.

PRESIDENTS AND TERMS OF OFFICE

REV. JOHN BAER STOUTD, D.D.,
April 13th 1918 — June 17th, 1919.

COL. HENRY W. SHOEMAKER, LITT.D.,
June 17th, 1919 — May 5th, 1920.

HON. GIFFORD PINCHOT,
May 5th, 1920 — May 6th, 1921.

RT. REV. JAMES H. DARLINGTON, D.D.,
May 6th, 1921 — May 6th, 1922.

DR. GEORGE FALES BAKER,
May 6th, 1922 — May 14th, 1924.

J. RALPH BEAVER STRASSBURGER, LL.D.,
May 14th, 1924 — May 20th, 1927.

REV. PAUL DESCHWEINITZ, D.D.,
May 20th, 1927 — May 9th, 1929.

MR. RALPH BEAVER STRASSBURGER,
May 9th, 1929 — June 10th, 1932.

REV. GEORGE L. OMWAKE, D.D.,
June 10th, 1932 — May 4th, 1934.

REV. EDGAR F. ROMIG, D.D.,
May 4th, 1934 — May 8th, 1937.

DR. WILLIAM MATHER LEWIS, LITT.D.,
May 8th, 1937 — May 10th, 1941.

REV. J. NATHAN LEVAN, D.D.,
May 10th, 1941 — June 12th, 1943.

REV. FRANKLIN S. KUNTZ,
June 12th, 1943 — May 5th, 1946.

DR. CRAIG WRIGHT MUCKLE, M.D.,
May 5th, 1946—

HUGUENOT CROSSES

At the meeting of the Board of Directors, held on July 16, 1918, provision was made to bestow upon persons of Huguenot descent, who have rendered distinguished services to the cause of humanity, or who have nobly furthered the interest of the Society, the Huguenot Cross. In extraordinary circumstances, the Cross and honorary membership may be bestowed upon one, not of Huguenot blood; but the merit upon which it is awarded must be in harmony with the ideals of the Huguenot Society. Following is a list of the recipients of the Cross:

1920

General John J. Pershing	U. S. Army
Her Majesty Queen Wilhelmina	Holland
His Excellency J. T. Cremer	Holland
Madam Jacquemaire Clemenceau	France
Hon. John A. Stewart	New York
Rev. Charles Merle D'Aubigny	France
Hon Marcel Knecht	France
Rev. J. Irvin Brown, D.D.	U. S.
General Robert Georges Nivelle	France
Rev. Andre Monod	France

1921

Col. Wm. Gaspard de Coligny	U. S.
Hon. Charles Newton Candee	Toronto, Can.
Prof. Samuel MacCune Lindsay	Columbia University
Mr. Robert J. Caldwell	U. S.
Hon. Herbert Hoover	U. S.
Hon. Thomas G. Masaryk	Czecho-Slovakia
Dr. Walter Laidlaw	New York
Rev. V. A. Costabel	Italy
Hon. Gifford Pinchot	Governor of Pennsylvania
Rev. Henry W. Shoemaker, D.D.	U. S.
Rev. John Baer Stoudt, D.D.	U. S.

1922

Hon. John Wanamaker	Philadelphia
Mr. Rodman Wanamaker	Philadelphia
Rev. George W. Richards, D.D.	Lancaster
Mr. John L. Merrill	New Jersey
Rt. Rev. James H. Darlington, D.D.	Harrisburg
Rev. Charles S. MacFarland, D.D.	New York
Rev. Warren Patton Coon, D.D.	New Jersey
Mr. Robert W. de Forrest	New York

1923

Judge Thomas Wright Bacot	North Carolina
Mr. Wm. Jay Schieffelin	New York
Chaplain Eli Bertolet	Italian Army

1924

Chaplain Georges Lauga	France
Chaplain Leonard Hoyois	Belgium
Chaplain John Axton	Chief, U. S. Army
Chaplain Scott	Chief, U. S. Navy
Hon. Fred B. Gerner	Allentown
Mayor Gen. Eli K. Cole	South Carolina
Dr. George Fales Baker	Philadelphia

1925

Captain Douglass E. Dismukes	France
Hon. Gaston Doumergue	France
Dr. George de Schweinitz	Philadelphia
Dr. Frank Aydelotte	President Swarthmore College
Dr. George L. Omwake	President Ursinus College
Dr. Martin Brumbaugh	President Juniatta College
Mr. Charles Bedaux	New York

1926

Major Gen. John LeJeune	U. S. Marines
Chief Joseph Strongwolf	Indian Chief
Hon. John S. Fisher	Pennsylvania
Hon. Cyrus T. Woods	Pennsylvania

1927

Admiral William Sims	U. S. Navy
Mr. Ralph Beaver Strassburger	Norristown
Mr. Norman B. Wamsher	Norristown
Hon. Paul Fuzier, D.D.	France
Rev. J. Pannier, D.D.	France

1928

Mr. Richard Webber	New Rochelle, N. Y.
General Charles P. Summerall	U. S. Army
Mrs. Robert S. Birch	Reading
Mr. W. A. Herbert Reider	Reading
Rev. Edgar F. Romig, D.D.	New York
Rev. Allen R. Bartholomew, D.D.	Philadelphia

1929

Rev. Florian Virpulot, D.D.	Washington, D. C.
Gen. Wendel Cushing Neville,	U. S. Marines
Mrs. Lowell Fletcher Hobart	Pres. Gen. D. A. R.
Rev. W. H. S. Demarest, D.D.	New Brunswick, N. J.

1930

Col. U. S. Grant, 3rd	U. S. Army
Dr. Orra Eugene Monnette	Los Angeles, Cal.
Rev. Boyd Edwards, D.D.	Mercersburg
Mrs. Samuel Z. Shope	National President Daughters of 1812

1931

Hon. Erick Hendrick Louw	Union of S. Africa
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1932

Mrs. S. Fahs Smith	York, Pa.
Mrs. Arthur Kelly Evans	U. S.
Dr. Albert Bushnell Hart	Harvard University

1933

Mrs. James Delano Roosevelt	Hyde Park, N. Y.
Dr. Adrian J. Barnouw	New York City

1936

Mrs. John Laimbeer ----- New York
 Rear Admiral Cary Grayson, M.D. ----- U. S. Navy

1937

Hon. George S. Messersmith ----- U. S. Minister to Austria

1938

Rev. Daniel A. Poling, D.D. ----- Philadelphia

1940

Mrs. Henry M. Robert, Jr. ----- President General D. A. R.

1941

Hon. Norman H. Davis -- National President American Red Cross

1942

Rt. Rev. Henry St. George Tucker, D.D. ----- Washington, D. C.
 Mrs. William Stark Tompkins ----- State Regent D. A. R.

1943

Governor Edward Martin ----- Harrisburg

1944

Rev. William Barrow Pugh, D.D. ----- Philadelphia
 Rev. John Nathan Levan, D.D. ----- Merion

1945

Mrs. L. Gertrude Fryburg ----- Drexel Hill
 Mr. Frederick S. Fox ----- Norristown
 Dr. Merle M. Odgers, Ph.D ----- President Girard College

1946

None

1947

Governor James H. Duff ----- Harrisburg
 Rev. Franklin S. Kuntz ----- Allentown

PROCEEDINGS
OF THE
HUGUENOT SOCIETY
OF
PENNSYLVANIA



VOLUME XX

1948

THE NORRISTOWN HERALD, INC.
Printers, Rulers and Binders
Norristown, Pa.



LT. COL. CRAIG WRIGHT MUCKLE, MED.-RES.
President, The Huguenot Society of Pennsylvania

OFFICERS—1948-1949

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MISS EMMA K. EDLER, Philadelphia

MISS HARRIET HOLDERBAUM, Somerset

° Died June 3rd, 1948.

THE HUGUENOT SOCIETY OF PENNSYLVANIA

OBJECTS

To perpetuate the memory and promote the principles and virtues of the Huguenots, and to promote social fellowship among their descendants.

To commemorate publicly at stated times the principal events in the history of the Huguenots.

To discover, collect, and preserve the still existing documents, relics, monuments, etc., relating to the genealogy or history of the Huguenots, of America in general and of those of Pennsylvania in particular.

To gather and maintain a library composed of books, monographs, pamphlets, and manuscripts relating to the Huguenots and a museum for the preserving of relics and mementos illustrative of Huguenot life, manners, and customs.

To cause statedly to be prepared and read before the Society, papers, essays, etc., on Huguenot history generally, and collateral subjects.

MEMBERSHIP

The membership of the Society shall be as follows:

Descendants of the Huguenot families which emigrated to America prior to the promulgation of the Edict of Toleration, November 28, 1787.

Representatives of French families, whose profession of the Protestant faith antedates the Edict of Toleration, November 28, 1787.

The initial fee is \$7.00, which includes the first year's dues which are \$2.00 per annum. Life membership, \$30.00.

Junior members of the Society shall be children or grandchildren of active members of the Society under the age of eighteen years. No dues are charged for the junior member until he reaches his eighteenth year, when, upon approval by the Executive Committee, he becomes a regular member of the Society subject to the payment of the regular dues. Life membership for juniors, \$30.00.

INSIGNIA

The insignia of the Society, the Huguenot Cross, is not only beautiful and symbolic, but possesses the added charm afforded by the romance of history and tradition. It eloquently recalls a period of valor, constancy, faithfulness, and loyalty to truth. It is becoming more and more a sign among the descendants of the Huguenots throughout the whole world. It is worn today with consciousness of pride and honor in many lands.

During the first World War, the Protestant Deaconesses of France adopted its use for their order, and many a French soldier fastened one of these little silver crosses to his cap, as he left for the front. They desired in this way to testify to their Protestant origin and their Christian faith, believing that if their valiant grandparents loved to carry them formerly to their secret assemblies for worship in the desert, where they placed themselves in danger of their lives, this venerable relic ought also to fortify them in the line of battle and in the face of death, and hoping if wounded to be in this way recognized by a Protestant nurse or chaplain.

It is frequently given today in the Huguenot families in France, by the godmother, when she presents the new babe, smiling in its face, for baptism; to the youth as a remembrance of their confirmation, the first Holy Communion, at anniversaries of birth, marriage, Christmas, or on New Year's Day.

It is impossible to state precisely the period in which our Huguenot ancestors adopted the usage of what they called Sainted Spirit. It certainly existed before the Revocation of the Edict of Nantes (1685). It was worn as an emblem of their faith. The eight corners of the four arms of the Cross of Malta were regarded as signifying the *Eight Beatitudes*, the fleur-de-lis, *Mother Country of France*, and the suspended dove, the *Church under the Cross*.



This particular design (the Languedoc Cross) was discovered by Rev. Andrew Mailhet in the province of Languedoc and dates from the Eighteenth Century. The ribbon is white edged with stripes of French blue, and yellow (the golden fleur-de-lis) and is symbolic of the ideals and traditions of the Huguenots. The cross is made in gold and generally worn by ladies as a lavalliere. It is emblematic of the Huguenot faith. It is a thing of beauty, a joy forever.

PUBLICATIONS

VOLUME I. Published in 1919, 46 pages. Price \$1.00.

Minutes of the organization of the Society, January 9, 1918. Minutes of the first meeting of the Society, Reading, April 13, 1918; Address by the President, Rev. John Baer Stoudt; Address by Rev. John F. Moyer; Address by Rev. Henry Anet, delegate of the Franco-Belgian Committee to the Protestant Churches in America; A paper: "Huguenot Migrations," by Rev. James I. Good, D.D.; Letter from General John J. Pershing.

VOLUMES II and III. Published in 1921, 110 pages. Price \$1.00. "The Pioneers of the Huguenot Element in America," Louis P. deBoer, Denver, Colo.; "The First Huguenot Settlers in the Lehigh Valley," Charles R. Roberts, Allentown, Pa.; Address by Rev. Isaac Stahr, Oley, Pa.; Commemorative Poem, John H. Chatham; Address by Col. Henry W. Shoemaker, Litt. D.; "The Huguenot Cross," by Rev. John Baer Stoudt; "The Huguenots," by Col. Henry A. duPont; "A Tour of Huguenot Countries," by Col. Henry W. Shoemaker.

VOLUME IV. Published in 1922, 80 pages. Price \$1.00.

Address, Press notices, etc., on the occasion of the Reception given to General Robert Georges Nivelles and Rev. Andre Monod, the delegates of the French Republic to the Pilgrim Tercentenary Celebrations; "Pilgrims, Huguenots and Walloons," Rev. William Elliott Griffis, D.D.

VOLUME V. 87 pages, illustrated. Price \$1.00.

Leading articles: "Admiral de Coligny," by Col. William Gospard Coligny, New Orleans; "The Conde Family and the Belgian Huguenots," by Charles Newton Candee, Toronto, Canada; "Jesse de Forest," by Robert W. de Forest, New York; "The Huguenot-Walloon Tercentenary; Reminiscence of Queen Wilhemina," by the Right Reverend James H. Darlington, D.D., Harrisburg.

VOLUME VI. 43 pages; illustrated. Price \$1.00.

Address, Baron de Cartier; Proclamation by Hon. Alfred E. Smith; Sermon preached at the Dedication of the National Huguenot Memorial Church, Cobb; Letter to Theodore Roosevelt; List of Members.

VOLUME VII. 78 pages, illustrated. Price \$1.00.

Book Reviews; Press Notices; The Jean Bertollet Bi-Centenary Huguenot Day at the Sesqui-Centennial Exhibition; Address, Admiral William Sims; General Daniel Roberdeau; Bryn Mawr Assembly; The John Calvin Museum.

VOLUME VIII. 79 pages, illustrated. Price \$1.00.

French Alliance Celebration, Valley Forge, May 5, 1928; The French Alliance, by Gen. Charles P. Summerall; Valley Forge, by Rev. Joseph Fort Newton; the Feu de Joye, by Rev. Dr. John Baer Stoudt.

VOLUME IX. 80 pages. Price \$1.00.

Charter; The Strassburger Award; Debt of France to Protestantism, Rev. Florian Vurpillot; General Wendel Cushing Neville; The Autumn

Assembly, Bethlehem; The Tercentenary Year; The Huguenot Walloon Card Index, Louis P. DeBoer; The French Racial Strain in Colonial Pennsylvania, Prof. Wayland Fuller Dunaway, Ph.D.

VOLUME X. 52 pages. Charter; List of Members. Price \$1.00.

VOLUME XI. 62 pages. Price \$1.00.

The George Washington Bicentenary, Colonel U. S. Grant, 3rd; Huguenot and Puritan Influence on the Development of America, Dr. Boyd Edwards; The Huguenot Settlement in South Africa, Hon. Eric Hendrick Louw; The Federation of Huguenot Societies in America, Maud B. Morris.

VOLUME XII. The George Washington Bicentenary Number. 140 pp. Illustrated. It is devoted entirely to Nicolas Martiau, the earliest American ancestor of George Washington. This issue has been regarded as presenting the most important and significant new Washington data of the Bicentennial. Few copies remain; \$2.50.

VOLUME XIII. Lafayette Centenary Number. Contains accounts of the 1932, 1933, 1934 meetings. 38 pages. Price \$1.00.

VOLUME XIV. Price \$1.00.

Huguenot Ancestry of President Franklin D. Roosevelt, King George VI, Queen Wilhelmina; 250th Anniversary of Revocation of the Edict of Nantes.

VOLUME XV. 32 pages. Price \$1.00.

Account of the Twentieth Annual Meeting, First Reformed Church, Reading, May 8, 1937; Address of Welcome by the Rev. Dr. Daniel Wetzel; President's Address by the Rev. Dr. Edgar Franklin Romig; Address by Hon. George S. Messersmith; The Twenty-first Annual Meeting, First Reformed Church, Easton, May 21, 1938; The Swedish Tercentenary; Peter Minuit, by the Rev. Dr. Edgar F. Romig; The Huguenots Through Nazi Eyes, by Rev. John Joseph Stoudt; The Dedication of the Statue of General Lafayette on the Campus of Lafayette College.

VOLUME XVI. 61 pages. Price \$1.00.

Program of Twenty-second Annual Meeting held at Stroudsburg, May 13th, 1939. Program of Twenty-third Annual Meeting held in Moravian Church, Lititz, May 11th, 1940. Program of Twenty-fourth Annual Meeting held in Grand Ball Room, Bellevue-Stratford Hotel, Philadelphia, May 10th, 1941. Program of Twenty-fifth Annual Meeting held in Christ Episcopal Church, Reading, May 2nd, 1942. List of admissions to membership in the Huguenot Society of Pennsylvania, 1443 in number.

VOLUME XVII. 34 pages. Price \$1.00.

John Baer Stoudt Memorial.—Silver Anniversary Meeting held in St. St. Paul's Reformed Church, Reading, Pa., June 12, 1943. President Levan's Anniversary Address; Address, Chaplain John J. Stoudt, "This is My Body." Proceedings Twenty-seventh Meeting, Second Reformed

Church, Reading, Pa., May 6th, 1944. Annual Address, Dr. Wm. Barrow Pugh. Memorial Service, with Address for Rev. John Baer Stoudt, D.D. Address, Rev. John A. F. Maynard, Ph.D.

VOLUME XVIII, Published 1946, 72 pages. Price \$1.00.

Report of the 28th and 29th annual meetings. Address, "1945 Looks at the Huguenots, by Dr. M. M. Odgers, President of Girard College; Resolutions in memory of Edith White Birch and W. A. Herbert Reider; address, "The Christian Individual and the Secular State," by Dale H. Moore, D.Th., President of Cedar Crest College; address, "Niederbronn Over Alsace, France," by Rev. Paul G. Kuntz; memorial address, John Joseph Stoudt, Ph.D.

VOLUME XIX, Published 1947, 38 pages. Price \$1.00.

Report of the 30th annual meeting. Address, "The Rise and Progress of Religious Liberty," by Charles E. Schaeffer, D.D., S.T.D.: "Who Were The Huguenots and What Did They Do?" List of new members. Junior Membership program. Presidents and terms of office. Huguenot Cross Awards.

As there are a number of surplus volumes except VI and VII, these are for sale at the rate of any three for one dollar. Please send orders to the Huguenot Society of Penna., Times Herald Building, Norristown.

JESSE DE FOREST, by Robert W. de Forest. Price 25 cents.

THE FRENCH RACIAL STRAIN IN COLONIAL PENNSYLVANIA, Prof. Wayland Fuller Dunaway, Ph.D. 24 pages. Price \$1.00.

HUGUENOT HALF DOLLARS. In 1924, the year of the Huguenot Walloon Tercentenary, there was issued the Huguenot Memorial Half Dollar, which has been pronounced the best memorial coin struck by the United States. Before the unsold coins were remelted the society obtained a limited number, which are sold at One Dollar and Fifty Cents plus Twenty Cents for registration and postage. Orders from the Executive Office, Norristown.

ENDOWMENT FUND

At the November term of the Berks County Court, in 1929, the petition of the Society to be incorporated, was granted.

As a non-profit Corporation, the Society now possesses many valued books, pamphlets and papers, together with a permanent endowment fund of \$2,500.00. In order that the work of the Society may be placed upon a more permanent basis, members and friends are asked to make specific or general bequests, using the following form:

I give and bequeath to the Huguenot Society of Pennsylvania the sum of _____ dollars to be used in the Endowment Fund or to be applied to any specific cause or objective, as designated.

Our office address is Times Herald Building, Norristown, Pa.

THIRTY-FIRST ANNUAL ASSEMBLY

Held in

The Chapel of Franklin and Marshall College

Lancaster, Pennsylvania

Saturday, May 8th, 1948

PROGRAM

MORNING SESSION — 11 A. M. (D. S. T.)

Dr. Wm. H. Reese, Organist

PRELUDE—"Now Thank We All Our God"	-	-	-	Karg-Elert
PROCESSIONAL				
INVOCATION	-	-	-	Charles E. Schaeffer, D.D., S.T.D.
HYMN—"Faith of our Fathers"				
SCRIPTURE	-	-	-	Dr. Schaeffer
PRAYER	-	-	-	Rev. John J. Stoudt
MUSIC—Octet of Student Voices				
(a) "Comfort Ye My People"—French Psalter, 1554.				
(b) "Jesus, Still Lead on"—A. Drese, 1698.				
ADDRESS OF WELCOME	-	-	-	Theodore A. Distler, LL.D.
				President, Franklin and Marshall College
RESPONSE	-	-	-	Craig Wright Muckle, M.D.
				President, Huguenot Society
ANNUAL ADDRESS	-	-	-	H. M. J. Klein, Ph.D., Litt.D.
				Emeritus Professor of History and Archaeology
				Franklin and Marshall College

"WHAT IS FREEDOM?"

HYMN—"My Country, 'Tis of Thee"

AWARDING OF HUGUENOT CROSS

REPORT OF OFFICERS

ELECTION OF NEW MEMBERS

ELECTION OF OFFICERS

THE DOXOLOGY

THE BENEDICTION

POSTLUDE—Trumpet Tune (Henry Purcell) - - - Dr. Reese

LUNCHEON MEETING

HARTMAN HALL—College Campus

ONE O'CLOCK

ADDRESS - - - The Honorable Daniel B. Strickler
Lieutenant Governor of Pennsylvania

OPEN FORUM AND DISCUSSION

ADJOURNMENT

ADDRESS OF WELCOME

Dr. Theodore A. Distler
President of Franklin and Marshall College

Mr. President, Members and Friends of the Huguenot Society of Pennsylvania:

We are honored by your presence here today. Among the many groups, civic, historical, religious and social, that we have had through the years on the campus of Franklin and Marshall College, none has been more welcome than you are, for you combine in your Society historic, religious, social and civic interests.

In the list of your members are many of the graduates of this college. In fact, one of the leading spirits, if not the leading spirit in the organization of your Society, is the Reverend John Baer Stoudt, a graduate of Franklin and Marshall College. Several of the Presidents of your Society also received their training in these halls.

Among the Trustees, from the very beginning of Franklin College to this day, were men who traced their ancestry to French sources. Among our professors, notably John Brainard Kieffer, whose portrait is on the walls of this Chapel, were descendants of the French Protestants. We have always had among our students men with names that undoubtedly linked them with Huguenot origins.

But more than this, in Franklin and Marshall College, a small liberal arts college, independent of state support, we have tried to instill in the youth of America some of the ideals and principles of the historic Huguenot cause, namely, love of freedom, willingness to sacrifice and suffer if need be for a high ideal, love of God and humanity, and protest against every form of tyranny and intolerance. In other words, we believe in and teach and try to practice democracy and fair dealing with one another.

Our aim is the building of character. That was and is today the Huguenot aim. We realize that the Huguenots were not simply immigrants coming to a new and strange land, but men and women who gave to the land of their adoption and choice qualities of strength and endurance which have made the name Huguenot respected and admired in every part of the world.

For what you and your Society stand for, indeed for what you have meant in the past, and will continue to mean in the future, we at Franklin and Marshall College are honored to extend the right hand of fellowship and a most cordial welcome to this venerable institution.

WHAT IS FREEDOM?

An Address delivered at the Annual Meeting of the Huguenot Society of Pennsylvania in the Chapel of Franklin and Marshall College, Lancaster, Pa., on Saturday, May 8, 1948, by H. M. J. Klein, Ph.D., Litt.D.

It is a high privilege to be permitted to address the members of the Huguenot Society of Pennsylvania, gathered in this College Chapel for their annual meeting. On the walls of this old chapel are tablets, portraits, symbolic windows, associated directly or indirectly with the Calvinist French Reformed faith. On this campus are to be found historic associations with John Watts dePeyster, of Huguenot descent, whose ancestors came to America by way of Holland. In this county of Lancaster are to be found many of the descendants of Madame Ferree who came to America by way of England and whose ashes rest in our ancient shire. As you are well aware, the soil of what is now Lancaster County was an oasis for Huguenot refugees whose many and notable descendants attained distinction in every phase of our national life.

My theme today is "The Huguenot as a Pioneer of Freedom." These early French refugees who suffered so much for their faith became not only an important factor in human progress but they also became champions of human freedom wherever they went.

More than half a century ago, a British scholar, A. W. Whitehead, wrote in a biography of Gaspard DeColigny, Admiral of France, a chapter on the "Rise and Decline of the Huguenot Movement" the following disheartening sentences:

"There are few pages in history more melancholy than those of French Protestantism. It promised so much, and in comparison with its indomitable efforts, effected so little. Beginning in persecution, it closed in persecution. Its dreams of victory, its heroic deeds, its laborious creation of a roll of martyrs, soldiers and statesmen, seemed almost so much effort wasted and in vain."

Paradoxical as it may seem, it can be said with equal truth that there are few pages in history more glorious and inspiring than those of French Protestantism. Like the burning bush that was not consumed it spread its embers of freedom all over the western world. It promised so much and it effected so much.

Out of the ashes of persecution the "Church under the Cross" rose Phoenix-like. Its dreams of victory were realized in the new world, in a way and to an extent that was indeed undreamed of. Its heroic deeds, its laborious creation of a roll of martyrs, soldiers, and statesmen were not wasted and were not in vain.

The Huguenots became a vital part of American life and character after they left France in the latter part of the 17th century, and came to the British provinces in America. Their coming to this country formed an epoch, not only in the annals of the Protestant Church but also in the history of the civil and religious liberty of the Western World. The democratic ideals of John Calvin and of the French Reformed Church have made themselves felt in every crisis of American history.

In their ranks were men of high nobility, of enlightened and liberal minds who brought to the cause of religion and humanity the highest powers of intellect. They came to this country asking only the liberty of worshipping God after their own faith. They were sincere, fervent and generally tolerant but insisted that religion was an affair of individuals, and must have no connection with government. As followers of John Calvin they recognized the principle of self-government in ecclesiastical affairs. Calvin's doctrine of the organization of the Church—and its relation to the State—was the most original feature of his "Institutes." It was at the same time his most fruitful contribution to the development of civil liberty. It steered a middle course between submission to absolute tyrannical authority and avoided the dangers of mob rule. It understood the difference between Liberty and Anarchy. It recognized no distinction of persons or stations.

By indicating the right of the Church to perform its own functions unhindered by the State, it taught men to defend their rights against the tyranny of evil rulers. Thus by introducing the principle of republicanism into the internal government of the Church Calvin planted at the same time the seeds of republican institutions in the State. It was impossible for men to be shielded from absolute authority in one thing and not desire the same right in another. It was no accident that political tyranny was arrested in Holland, Scotland, the Palatinate, England and America and the foundation of modern constitutional government was laid, by men who had been bred in the doctrine and discipline of the French Reformer, who magnified God and exalted man.

The French Protestant Church was democratic in its structure and in its internal government and its relation to the State was one of complete independence. The renewed persecutions which followed the death of Henry IV only made this Church under the Cross more determined to assert the principles of human freedom in Church and State.

The influence of John Calvin on both the religious and political freedom of America is everywhere apparent. English Puritans, Scotch and Irish immigrants, Dutch Burghers, Palatine refugees, and French Huguenots, all these elements were among the earliest and most aggressive opponents of tyranny. They took a leading part in molding our free institutions. From all these came the constant cry for the Word of God and for Liberty. As refugees and exiles, they had developed through the fires of persecution the refined gold of strong character, and became pioneers of the Spirit who sought and found the hope of freedom in the new World.

What did they mean by Freedom? What do we mean by it?

There is no use to hunt for a definition that is acceptable. Freedom is in the heart, even as we know that all great ideas come from the heart. There is no simple, clear-cut definition. Freedom means different things to different people—and yet it has a common denominator. The word is simply the symbol of an idea. Ideas are living things. They grow. Sometimes they explode with dynamic power. Sometimes they simply expand until they cover every avenue of human life and influence all the manifold features, complexities and diversities of history.

Freedom is such an idea. You cannot understand its meaning by looking in the dictionary. You cannot appreciate its value until you have suffered for it.

Here are human beings on the earth, in France in the 17th century or in America in the 20th. These human beings have both material necessities and spiritual values. These two things are not the same, although they are frequently dependent on each other.

Among the fundamental spiritual values of mankind is this aspiration for freedom, the unchanging freedom to which Plato aspired, which Stoics and Christians obtained from Hellenism, an immortal idea which does not change with the spirit of the times. Freedom is an eternal value because it is in harmony with the deepest and most abiding needs of man, and yet it does not exist on a lonely mountain top or function in a vacuum. It has

its bearings on conduct, social and individual, and is found in the market place, on the battlefield, in halls of justice and temples of mercy.

We have to do here not with an empty word but with an eternal value, for man is not simply a puppet of chance, or creature of fate, doomed to shatter this sorry scheme of things to bits and remould it nearer to the heart's desire.

As God's children we have freedom of choice and a sense of responsibility which is the necessary presupposition of a moral life. The Huguenots knew that. They made their choice at their own peril. They knew that they had to act for the best, hope for the best, believe in the best, and take what comes with good courage.

It was a French philosopher, Henri Bergson, who contended that freedom is the very essence of life, the 'elan vital,' the primitive impulse, the creative activity in man, the very stuff of his psychic life, his changing growing self. Life and Freedom, he says, are synonymous. The free spirit of man, like the moving of a glacier slowly overcomes its conquerors, emerges as victor, and expresses itself as man develops in the face of every obstacle.

The most familiar reference to freedom in human history has to do with the desire of men or of nations to escape from some unwelcome tyranny or restraint, even as the Huguenots became refugees from the hand of Louis XIV of France. In Herodotus we read that

"The Persians had long been ill content that the Medes should rule them, and now having to them a champion they were glad to win their freedom."

At Salamis the Athenians are described by Aeschylus as crying:

"All ye sons of Hellas! Free your native land, free your children, your wives, the fanes of your father's gods and the tombs of your ancestors."

Tacitus tells of a delegate from a tribe across the Rhine addressing a popular assembly by saying:

"We congratulate you that at last you are going to be free men among free men."

An Austrian emigre who had the Nazi agents after him and had reached a land of refuge said:

"Freedom is the air. It's where you can breathe and be a man."

Freedom is not only negative, an escape from or removal of restraints, which restrict the possibilities of action. It was not enough for the Huguenots to get out of the clutches of French monarchs. Freedom is a positive power to do specific things. As Phillips Brooks once said:

“Liberty is the fullest opportunity for man to be and do the very best that is possible for him.”

Freedom then is the power and opportunity to live the best kind of life, to develop personality and individuality. It affords the best condition for self-development.

While freedom is not necessarily joined to a particular type of governmental system, it is well to bear in mind during these days of dictatorship that there are two forms of government from which to choose, those that give opportunity to develop and exercise human powers and capacities and those that subordinate the personality of individuals to the state and confiscate to their own uses the property and lives of their subjects. The former are free; the latter, not.

A contemporary political scientist has voiced the sentiment:

“Without economic security, liberty is not worth having.”

I wonder what the Huguenots of the 17th century—Madame Ferree and her family living in an Indian wigwam down here in the Valley of the Pequea—would have said to that. I wonder what our soldiers at Valley Forge or Guadalcanal would have said to that. I think they would have agreed with Benjamin Franklin who wrote on the flyleaf of a review of the Constitution and Government of Pennsylvania,

“Those who would give up essential liberty to purchase a little temporary safety deserve neither liberty nor safety.”

Of course, freedom does not mean lawlessness. A free country is not a country where people may do just as they please. A country may put people in prison and yet be a free country. It may restrict and prohibit certain forms of business and yet be a free country. Its liberty is not a liberty without law. It is a free country because its laws give every citizen a chance to do his best. There may not be equality of condition but there must be equality of opportunity. I recall at this point that One who had not where to lay his head made the startling statement:

"The truth shall make you free."

They asked Him,

"How can one be a disciple of your truth and yet be free? We are free already. We are in bondage to no man. Why should we then enter into bondage of obedience to your law of truth?"

And to this Jesus seemed to answer,

"That all depends upon what it is to be free. You seem to think that to be free, you must have no authority or leadership or law. But I say unto you, there is no such freedom. You must be obedient to something, to God or your higher self. Freedom on any other terms is not freedom. The truth of God, as it has been revealed to you, has made you free with a freedom that is free indeed."

That was the Huguenot ideal. For truth's sake as revealed to them, they suffered, they died, they emigrated to the western world, to find here a freedom that is free, indeed.

Is that too great a claim? We have been hearing a great deal recently about the weaknesses and defects of our American democracy. Our institutions of freedom are being attacked openly. We are being challenged to justify their existence and continuance. Let us admit the defects and grant the shortcomings of our Western way of life, and then ask ourselves,

"If democracy is lost, what remains? If the light of human freedom be turned to darkness, how great will be that darkness?"

Over the doorway of London's age-worn Guild Hall which is now a ruin were these words:

"Hear the other side."

Amid all the confusion and criticism of our American way of life, may it not be well to reverse the telescope and look at some of the achievements of the American Republic under our principles of free democracy which constitute liberty? What has it accomplished? According to an eminent historian at least six achievements of Free Democracy in American stand out prominently:

1. The American pioneers, including the Huguenots, subdued a continent with courage, imagination, self-reliance and sacrifice.

2. They established the fact that a free democracy is possible over an immense area and over communities of many kinds.
3. That a free government could work successfully among many different races, most of whom came from Europe and became loyal Americans.
4. They proved that our civilization is possible in 48 different States, whose social bounds and regional characteristics were neither hard nor fast.
5. That the greatest success of a free democracy lies in its consistent endeavor to establish the doctrine of human rights and the conception of justice as the foundation of human relations.
6. That the idea of representative government mediates the conflict between the individual and the State, so that legislators chosen by the majority must also represent the rights and interests of the minority.

Looking back through history, there can be no question whatever about the relative merits of a democracy in which people may enjoy the reward of their own efforts, and by suffering the penalties of their mistakes, learn to avoid them; and the totalitarian control that robs the people of a free spirit which makes life worth living in any age.

Americans still have intense faith in the soundness of their institutions and in the future of their country. There is no rival system than can take its place. Its roots go deep and reach far back in human experiences. They have been watered by the tears of the centuries. No wonder the Huguenot Cross has a tear as its pendant. That was the price of freedom.

The descendants of the French martyrs and heroes who are gathered here today believe that the American way of life will endure, and it will endure free. For us, Communism is impossible because, as Albert Bushnell Hart, one of the Huguenot descendants, once said:

"There is no such thing in America as putting 130 million people back where the Indians began, and Fascism is impossible because of its contempt of equal opportunity, freedom of life and lack of human decency."

But two things must be done to maintain our dearly bought freedom. We must constantly recognize the infinite value of the human soul in the sight of God. We must dedicate ourselves

anew to the service of spreading the Gospel of the great principles of Freedom which we are not ready to give up to anybody.

Freedom, then, what is it? Indefinable, unanalyzable, elusive but intensely real. It is the spirit of man asserting itself, the elan vital, the divine urge for self-realization. Those who have it not are frequently unconscious of its value. To be without it is to be sub-human. When once aroused to its significance, men will die to obtain it for themselves. Once obtained, men will die that others may have it. Men will give their lives rather than lose it. It is the treasure of great price for which men will sell all that they have. James Russell Lowell expressed it thus:

“True freedom is to share
All chains our brothers wear
And with heart and hand to be
Earnest to make others free.”

Freedom speaks to us of Marathon and Salamis, of the Netherlands under William the Silent, of Coligny and Prince Henry of Navarre, of the British sailors who destroyed the Spanish Armada, of Lexington and Bennington, of Valley Forge and Yorktown, Antietam and Gettysburg, Guadalcanal and the beaches of Normandy. It speaks of men and women, too, who in order to obtain this gift of God for others as well as to maintain it for themselves made the supreme sacrifice for this supreme gift of God to man—freedom to live one's life as a decent human being.

In freedom's history the Huguenots of Europe and America have written a glorious chapter. *Noblesse Oblige*.

ADDRESS

by

MAJOR GENERAL DANIEL B. STRICKLER

Lieutenant Governor of Pennsylvania

It is with a sense of honor that I appreciate the opportunity to appear before this 31st annual meeting of the Huguenot Society of Pennsylvania. In so doing I have the pleasure to bring to you the greetings of the Commonwealth of Pennsylvania. We of the Keystone State know how much the Huguenots have meant to the growth and development of our industry, agriculture and business. We know that Huguenots are celebrated for their integrity and a Huguenot's word is as good as his bond, and to be "honest as a Huguenot" became a proverb. When many of the Huguenots were exiled from France, it soon became evident that France's loss was America's gain.

There was never a country anywhere like ours which offered its people so many opportunities to help themselves and to organize themselves to help others. Because we live in this kind of a country we are able to progress, live, move about and have our being. We must keep it that way. My subject, then is, "America's Challenge To-day."

We hear so much about liberty, freedom, democracy, and Americanism. The very fact that these terms are on the tongues of our people indicates that these things which are the core of American life are being challenged.

On occasions like these we all want to know more about America, its hopes, its feeling, and its aspirations. We all know so well that the mass of our people want to be free,—free to worship, free to work at a job or in a business or profession, and free to assemble and discuss the affairs of government.

In 1941 the continent of Europe was in the throes of war. The human race was being exterminated and civilization was dying. Into the holocaust the United States of America entered after the attack at Pearl Harbor when the nation decided that we could no longer stay out with honor, with self respect, or with safety to our homes and loved ones.

American grasped the situation quickly and swung into action rapidly. We did what we did with tremendous earnestness and enthusiasm. We realized that our very lives were at stake. So a wave of fighting spirit swept over the land. The people geared themselves to work, and provided what was necessary for the conduct of winning the war. The call went out. To action many

responded. A great price was paid and victory came, first in Europe against the great aggressor nations, and finally, in the East against the treacherous foe of the Pacific. Yes, we saved America intact. How thankful we should be for being able to keep the ravages and destruction of war from our land and for having our communities strong and resourceful, while thousands of communities throughout the world are nothing more than places on a map destroyed by war, and their people without shelter, many without food, and most without an opportunity to live and work together.

The war has upset America as it has upset the world. Miracles cannot be resorted to to make the world a stable place for human beings, and no miracle will bring America immediately to an evenness which is necessary for an assurance that we can go ahead, alone or unmolested. We will progress, but we must make sacrifices, think out and plan a long range program, relying on principles rather than too much on policies which may hamstring our current undertakings.

We cannot, as citizens, take too much for granted. We must be interested in what is going on and take part. America is made up of all kinds of people, and all kinds of people must support and help operate the government. The majority of Americans are willing to assume their responsibilities, but many are not willing to assume their true obligations as citizens.

To keep the hard earned liberties enjoyed by Americans we must know the real truth about America. We must not only know and cherish the "Bill of Rights" but we must know even better our "Bill of Obligations." This splendid audience here this afternoon knows the different forms of government in the world. On one side we have Nazism, Fascism, Socialism and Communism. Our form of government gives liberty and independence to the individual. The citizen is sovereign. In all others the State is all powerful. The right of property is lost. The Church, The Grange, The Labor Union, and Business, yes, everything gives way to the power of government.

Our country has faced many difficulties. We have had stormy seas. We still have great economic ills to overcome. But we have not and cannot solve these problems by European ideologies and theories. Even to try them here will mean disaster. We must and will solve them in the American way. They must and will be solved by Americans, hardworking, earnest and patriotic, and who know America. Radicals cannot solve them, for they think no one has any rights or brains except themselves. No

section of our people should be given special privilege by government. We should have one law, one justice, one aim for all the people, rich or poor, for every race and color, for north and south, for east and west—that is equal opportunity.

If we are to keep our great heritage of liberty, the people must control the road we travel. The way must be kept open for the men who can and will do things honestly. They must be encouraged. Resolutions, ideals and visions are noble, but we gain strength through struggle and work. Indolence, less work, something for nothing—all lead to failure.

We talk about our rights, but what about our obligations? It is easy to forget that liberty and freedom must be guarded and preserved. Millions of our boys fought recently to keep America intact so that we might carry on. Our duty is not only to carry on but to make sure that each of us does his part as a citizen.

Let me say to you that my honest opinion is that if people will be truthful in their thinking, in their sayings, in their doings and actions the problems of the world would be easily solved. And I believe that most men are truthful if we only knew them.

This is America's challenge: Can we convince the world that we truthfully are seeking the nobler things of life?

In the first place, we need to see clearly one point that has always been more or less obscured. That is that our country has within it the primary elements of a redemptive agency in social, economic and cooperative undertakings. If we are wise we will emphasize the good and eliminate the bad. A competitive spirit within you may stand you well in working for yourself but you must forget it when working for your country, and substitute for it a cooperative spirit. Yes, every citizen needs to contribute his quota to the nation's welfare.

And so I ask, What of America? Where is she headed for? The answer lies with the citizens who with their intelligent spirit, power and will, can keep her on an even keel. Our people have various ideas about methods of government but it is generally true that they will insist that the Constitution must be upheld as the framework of the Government. They will insist on law and order, representation, consent of the governed, guarantee of individual rights, the reservation of the powers to the States, and separation of, and checks to, Legislative, Judicial and Executive powers, preventing any of them from becoming absolute or despotic.

Yes, Our America is a Union of People of all kinds. Native and exotic, rich and poor, good and bad, the old and the young,

the lazy and the industrious, those of every faith, the religious, those who love, those who hate, the mean and lowly, the high and mighty, the wise and the foolish, the prudent and imprudent, the cautious and the hasty, the honest and dishonest, those who pray and those who curse,—these are “*We the People of the United States*,” these are the governed, these are the rulers, these are the people who established our government and whose very existence makes necessary that government.

This great nation of ours is a nation of laws, not of men. Law is nothing more than a rule of action. It either commands something to be done or prohibits something from being done. No laws are permanent. They can be made, changed or abolished at the will of the people. The basis for any law should be certainty and justice. The establishment of law or the use of it should never be resorted to if human effort, behavior or conduct can take its place. But if a particular law is necessary, whether it affects all the people or part of the people, it must be certain, otherwise it loses its force, and it must be justly administered and executed.

The challenge to Americans is to be good Americans—and to be a good American one must be patriotic—and patriotism simply means a concern about one's country. A good American loves his country, not blatantly or arrogantly, or with a chip on his shoulder, but in a quiet, steadfast way, understanding and respecting the rights of others in the world and striving for the betterment of mankind. He is glad to cooperate and willing to carry his own burden without complaint. He wants man's environment to be such that man may rise from the bottom of life's ladder to its highest rung. He respects both labor and management and although he does not cringe before wealth he knows that it is not wrong to acquire a home and property, gain wealth and enjoy the fruits of his labor by the sweat of his brow or the use of his talents. He seeks security for his home and loved ones and insists upon international good-will commensurate with safety and self-respect.

To say “I am an American” is a challenge to the highest ideals and aspirations of mankind, to self sacrifice and devotion, to loyalty, to joyful work, recreation and courageous achievement, to magnanimity and charity to all, and to duty and cooperation. When one says he is an American he means he has a diploma of the world, the highest which humanity can bestow.

When that great American, Nathan Hale, was about to be executed by a British firing squad he was asked whether he had

anything to say. He replied: "My only regret is that I have but one life to give for my country." We as Americans today can truthfully say we are thankful that each one of us has his life to live in and work for America.

So let me say emphatically that so long as the people of our country have this spirit of thankfulness the world can be assured in the long run that America will be sufficiently humanitarian, sufficiently Christian, virile and resourceful, that it will preserve its position in the world as a great democracy and able to help the peoples of the earth to help themselves and to regain their dignity as human beings.

Here in America we must decide now that the existence of our government does not depend on other governments but upon the will of our people to preserve it and continue it. The form of our government which our forefathers devised will outlast the ever recurring attacks and threats of false ideologies from right and left and from without and from within. We must be united so that the sovereign will of the people shall be our only dictator.

We sing "God Bless America." I say to you, God has blessed America. Now firm will we ever stand and save our Glorious Land.

"God of our mighty land,
Lord of our heart and hand,
To Thee we pray.
Thou hast spared us, Lord,
Saved us from fire and sword—
Our trust is in Thy word,
Thou art our stay."

"Give to our leaders grace
That they may seek Thy face.
What'er befall.
May our men righteous be,
Women and children free,
From all that angers Thee,
Faithful in all."

"When wilt thou save the people?
O God have mercy! When?
The people, Lord! The people!
Not thrones and crowns, but men!
God save the people! Thine they are;
Save them from bondage and despair.
God save the people!

In Memoriam

Mrs. L. Gertrude Fryburg

In the death of Mrs. L. Gertrude Fryburg on June 3rd, 1948, less than a month after our annual meeting, the Society lost a faithful officer and a distinguished genealogist.

For almost a quarter of a century Mrs. Fryburg was the Registrar of this Society. When she took this office she set for herself a high standard of duty to which she faithfully adhered. She possessed an extensive knowledge of the history of our Huguenot families, which she used generously in her work as Registrar and in building the membership of the Society.

In her character there was a combination of gentleness and strength—gentleness, which made her considerate of others, and strength which enabled her to see to their conclusion the many tasks which she undertook.

Everyone who met her or worked with her was treated with courtesy, patience and consideration. She enjoyed, to an unusual degree, the affectionate regard of all in this Society.

She was an experienced genealogist, having to her credit a number of genealogical compilations, and, just before her death, had completed the manuscript of the greater portion of the Society's projected work on the Huguenot Pioneers. She was active in many organizations, including both patriotic and civic societies, and rendered valuable service through them to her community.

It will be difficult to fill the void occasioned by the death of this beloved and valued friend. We of the Society express our heartfelt sorrow at her death, our profound sympathy for her family in their bereavement; and we here record our conviction that her work will survive her and be an inspiration to the Society and the community.

This minute shall be spread in full upon the records of the Huguenot Society of Pennsylvania and a copy forwarded to the family.

EMILY SCHALL GODSHALL
FREDERICK S. FOX
W. BLAKE METHENY,

Committee.

TRIBUTE

MRS. L. GERTRUDE FRYBURG

May the genealogist be successful in his laudable efforts to rescue and keep alive the memory of his and our own worthy predecessors, who preferred the interest and the welfare of mankind to their own ease and comfort and preservation of their lives.—Isaac Walker, Lancaster County historian, in a letter to Gilbert Cope, genealogist, 1877.

A tribute to the memory of our late Registrar—a genealogist, compiler and author—L. Gertrude Fryburg, is fitting.

Mrs. Fryburg, widow of John L. Fryburg, passed away at the home of her son, Charles H. Fryburg, 916 Lindale Avenue, Drexel Hill, Delaware County, Pennsylvania, on June 3, 1948, at the age of seventy-six years.

A member for a decade or more of the Genealogical Society and the Historical Society of Pennsylvania, and Registrar of the Philadelphia Chapter of the Daughters of the American Revolution, she was also associated with various other historical and honorary societies, church and civic organizations too numerous to record here, rendering competent service in many instances, as a member of the Executive Board of each respective society or organization.

The extent of her achievements and activities in the many fields of endeavor that claimed her untiring interest requires the pen of the biographer to do justice to the woman whose patient persistence and unceasing efforts invariably brought success to the cause she espoused.

The strength of a dominant character was combined with a gracious personality and a manner, humble and unaffected. Hers were the brilliant mind, the generous and understanding heart. They won for her well-merited acclaim for her outstanding executive ability; and a deep and sincere regard for her warmth of feeling toward her fellow-men.

As a genealogist, compiler and author, she ranked with those of highest repute, being known, especially, as an eminent authority on Huguenot ancestry and as compiler and author of "The

Huguenot Pioneers." Her labors in this respect won recognition for her in 1945, when she was honored with the Huguenot Cross, an award for having rendered distinguished services in this field, by The Huguenot Society of Pennsylvania, of which she was, for many years, Registrar; an office in which she gave invaluable and active service until her death caused her labors to cease; thereby leaving a vacancy than can never be filled .

She worked with a love and fervor for her chosen profession—as only those who love genealogy can understand;—devoting countless hours of the greater part of her life to the collecting and compiling of genealogical data of her own ancestors and of those of other people.

Her work, based upon authentic records derived from intensive research, will be valued for its thoroughness and dependability, as well as for its genealogical information and historical interest.

It is fitting, therefore, that the memory of L. Gertrude Fryburg be honored for "her laudable efforts to rescue and keep alive the memory of her and our own worthy predecessors, who preferred the interest and the welfare of mankind to their own ease and comfort and the preservation of their lives."

HELEN NOBLE WORST,
Acting Registrar.

NEW MEMBERS

May 8, 1948—Lancaster, Pennsylvania

Mrs. William S. Tompkins, chairman of the Membership Committee, reported that since the last Meeting the following Members have been added to our Society:

- 1572—Mr. Ralph T. K. Cornwell ----- 117 Airdale Road, Rosemont, Pa.
 1573—Miss Esther R. Lash --- R. F. D. 1, Stony Creek Mills, Pa.
 1574—Mrs. Bolton G. Coons ----- 42 James Street, Kingston, Pa.
 (Edith Hardin)
 1575—Mrs. Raymond A. Beach ----- Ohio River Boulevard, Elmhurst Inn,
 (Anna M. Duffin) Sewickley, Pa.
 1576—Mrs. John La Motte Shaw ----- Frederick, Md.
 1577—Mr. Austin Craig ----- 1800 Summit Ave., Minneapolis 5, Minn.
 1578—Mrs. Sara Hain Shearer ----- 441 Windsor St., Reading, Pa.
 1579—Mrs. James Saunders Braddock ----- Walnut St., Mount Pleasant, Pa.
 (Laura Hay)
 1580—Mrs. R. Edward Beard ----- 550 E. Crawford Avenue,
 (Charlotte Hay) Connellsville, Pa.
 1581—Mrs. Almon Winfield Stoolman ----- 1001 S. 3rd Street,
 (Louise Franklin) Champaign, Ill.
 1582—Mrs. Arthur Cotton ----- 321 N. Keystone Ave., Sayre, Pa.
 (Frances Wright)
 1583—Frank A. Laufer ----- 345 Sherbrook Blvd., Upper Darby, Pa.
 1584—Mrs. Harry C. Miller ----- 408 Wyoming Ave., Wyoming, Pa.
 (Sarah Perkins)
 1585—Mrs. Edward A. Burke ----- Cornell Ave., Hobart, New York
 (Elizabeth M. Owen)
 1586—Miss Sara Y. Manwiller ----- Oley, Pa.
 1587—Mrs. H. D. Howard ----- 145 W. High St., Waynesburg, Pa.
 (Helen Denny)
 1588—Mrs. William W. Vincent ----- 51 Yeager Ave., Forty-Fort, Pa.
 (Virginia Smith)
 1589—Mrs. J. Frank Smith ----- 557 Wyoming Ave., Wyoming, Pa.
 (Anna Hancock)
 1590—Mrs. Gilbert Frank Metz ----- R. D. 6, Farquhar Estate, York, Pa.
 (Sarah Coulson)
 1591—Mr. George J. Hassler ----- 817 Beach St., Reading, Pa.
 1592—Mr. Walter D. Larzelere --- "Westwood," Devon, Pa.
 1593—Mrs. C. L. Shaver ----- 476 W. Patmer St., Somerset, Pa.
 (Daryle R. Berkley)
 1594—Mrs. Carl Edward Glock ----- 1450 Wightman St., Pittsburgh, Pa.
 (Lydia Dibert Bates)
 1595—Mrs. Amos Long Gehrett ----- 253 Walnut St., Newport, Pa.
 (Nellie McKenzie Kough)
 1596—Mr. Roscoe R. Koch --- 306 Laurel Lane, Haverford, Pa.
 1597—Mr. Arthur O. Stains ----- 4313 Hartel Ave., Philadelphia, Pa.
 1598—Miss Katherine G. Stains ----- 4313 Hartel Ave., Philadelphia, Pa.

- 1599—Mrs. Clair G. Spangler ----- 1100 Reading Blvd., Wyomissing, Pa.
 (Frances Parker)
- 1600—Mrs. Sara Gormley Miller ----- 3955 Bigelow Blvd., Pittsburgh, Pa.
- 1601—Mrs. Lloyd R. Kress ----- 30 Lawson St., Crafton,
 (Nellie McClurè) ----- Pittsburgh 5, Pa.
- 1602—Mrs. Z. F. Rynkiewicz ----- 265 Indiana Ave., Shenandoah, Pa.
 (Mayme Herbein)
- 1603—Mrs. Frederick Schuhart ----- 117 W. Coal St., Shenandoah, Pa.
 (Blanche T. Donald)
- 1604—Joseph Dawson Dury, Jr. ----- 111 Creek Drive, Edgewater,
 Sewickley, Pa.
- 1605—Mrs. Cloyd C. Poling ----- 2728 Lepy Ave., Dormont
 (Leslie Hart) ----- Pittsburgh 16, Pa.
- 1606—Mrs. Craig Wright Muckle ----- Cooperstown Road
 (Christine Murdoch Kendrick) ----- Haverford, Pa.
- 1607—Mrs. Merton Stanleigh Yerger, Jr. ----- R. D. No. 1, Eagle Mills Apts.,
 (Margaret Roberts) ----- Downingtown, Pa.
- 1608—Mrs. Vernon Ross Brown ----- 2119 Warner Road
 (Florence Dibert Bates) ----- Fort Worth, Texas
- 1609—Miss Mary Alma Allin ----- 1727 N. Second St., Harrisburg, Pa.
- 1610—Mr. John Ketcham Corbus ----- 250 South 18th St., Philadelphia, Pa.
- 1611—Mrs. Ernest Rogers Charlton ----- 6621 Parnell Ave., Chicago 21, Ill.
 (Amy Broadway)
- 1612—Mrs. Arthur L. Zerbey ----- 45 Beech Tree Lane, Pelham 65, N. Y.
 (Jane Norris)
- 1613—Mrs. Edwin K. Zechman ----- Millersburg, Pa.
 (N. Marjorie Kutz)
- 1614—Mr. Frederick Swing Crispin ----- 123 W. Oakdale Ave., Glenside, Pa.
- 1615—Miss Jane Penn Crispin ----- 123 W. Oakdale Ave., Glenside, Pa.
- 1616—Miss Mabel K. Knecht ----- 1625 Chew St., Allentown, Pa.
- 1617—Charles Hay Hemminger, III ----- 31 Fairfield Road, Westfield, N. J.
- Honorary—Theodore A. Distler, LL.D.
 (President Franklin and Marshall College)—Lancaster, Pa.

DEATHS REPORTED

1948

William Yarrington Albright	(Life Member)	Reading
Mrs. Emma C. B. Anderson		Washington, Iowa
Mrs. Charles Bauman		Philadelphia
Miss Blanche E. Brunner		Norristown
Mrs. George Corson		Plymouth Meeting
Mrs. Francis H. Doane	(Life Member)	Ridgewood, N. J.
Mrs. Elizabeth Gaul Bucher		Wernersville
Charles Henry Grey		Philadelphia
Miss Sarah Margaret Hagenbuch		Bloomsburg
Mrs. Anna R. Krauss		Palm
John B. Kreischer		New York City
Edwin Forrest Laudy, M.D.		Cincinnati, O.
Mrs. John A. Mather		Merchantville, N. J.
Mrs. William Mayer		Reading
Mrs. Henry R. Miller	(Life Member)	Reading
Mrs. David Noble Patterson,		Madison, Conn.
Mrs. Francis O. Ritter	(Life Member)	Allentown
Mrs. Henry Clay Shipman		Mason City, Iowa
Mrs. John Sims		Philadelphia
Miss Jessie L. Snyder	(Life Member)	Atlantic City
Mrs. Harvey A. Spannuth		Wyomissing
Mr. Charles E. Skeen		Pottsville
Mrs. William W. Staudt		Reading

REPORT OF THE JUNIOR MEMBERSHIP COMMITTEE

by W. Blake Metheny, Esq., Chairman

Junior memberships in the Huguenot Society of Pennsylvania for children and grandchildren of active members of the Society were authorized at the 1947 meeting. No dues are charged for junior members under the age of eighteen years. When the junior member reaches his eighteenth year he, upon approval by the Executive Committee, becomes a regular member of the Society, subject to the payment of the regular dues.

Junior members also may be enrolled as life members of the Society upon payment of the life membership fee of thirty dollars (\$30.00). This plan has the added advantage of relieving the younger member of the payment of regular dues which would otherwise be required when he or she reaches the age of eighteen, and, thereby, tends to insure the stability of our membership.

Members may submit the names of their children or grandchildren for junior membership, or life membership, by filling out and mailing to the committee chairman, 1518 Lincoln-Liberty Bldg., Philadelphia 7, Pa., the Junior membership application form. They will then receive the regular lineage blank for completion, and the junior members will receive an appropriate certificate of membership. (The forms will be provided upon request to the Norristown office.)

The response to this program has been favorable, and the Society now has twenty-seven Junior Members. At the 1948 meeting of the Federation of Huguenot Societies in America considerable interest in our Junior Membership program was shown by representatives of other Huguenot societies, some of whom requested copies of the announcement of our program and application form.

THE EDICT OF NANTES (1598-1948)

by

HENRY J. COWELL, F. R. S. L.

Fellow of the Huguenot Society of London

The outstanding event in the history of the Huguenots of France was the granting, by King Henry of Navarre, of the Edict of Nantes. The year [1948] brings the 350th anniversary of this notable happening, and so provides a fitting occasion for recalling the far-reaching significance of this Edict. There had been previous Edicts, beginning with the one issued in January, 1562 (the first draft of the many which the next thirty years were to see); but the document of supreme significance is the one signed on April 13th, 1598, by Henry IV, at Nantes in Brittany.

The Edict of Nantes was the outcome of mutual concessions and compromises. It was by no means one simple straightforward document, but a complicated and far-extending agreement. The Edict proper had 92 articles, but there were a large number of further "secret and private" clauses.

By the Edict it was provided that the Huguenots might live anywhere in France "without being examined, harassed, or constrained to do anything contrary to their conscience." The great nobles might have Protestant worship in their houses for as many as they liked, provided they themselves were personally present. The smaller nobility were to be allowed to have Protestant worship, but only for their families.

In addition to full freedom of conscience, there was provision for complete civil equality. The Huguenots were not to be excluded from schools, or universities, from State employment or trades guilds, or professions of any kind. Special chambers were to be established to secure the fair administration of justice.

There were to be no official assemblies of the Huguenots as a whole, but meetings for religious purposes and for discipline, as well as colloquies, consistories, and synods, were allowed. The Huguenots were to be permitted to maintain garrisons in certain specified towns and castles, and provision was made for the payment of Huguenot pastors.

The religious liberty that was thus accorded fully justified itself. There was a great development in commerce and industry, to which the Huguenots contributed more than their proportional share; they further supplied valuable service as financiers and administrators. The era of liberty for the Protestants also proved advantageous for the Gallican Church itself.

All might have been well if only there had been a strong body of opinion and conviction in favor of a settlement resting upon liberty. The tragedy was that there were very few men and women in Europe in the year 1600 who believed that religion could be left to individual judgment; it was not believed that there could be State unity without religious unity. To Pope Clement VIII., of course, the Edict was "accursed"; "liberty of conscience" was to him "the worst thing in the world."

At the time of the Edict, it is said, the Huguenot community numbered about 1,250,000, with over 900 churches, but they were by no means equally distributed; they were widely but not uniformly scattered over the country. They were numerous in the Rhone Valley and in Normandy, for example; their chief strongholds were Nimes, Montpellier, Montauban, and La Rochelle; but in the city of Paris there was not a single Huguenot temple.

The Huguenots were drawn from every rank of society save the peasantry. The real strength of the movement lay with the commercial and middle class. Lawyers and jurists were particularly attracted to the party. The Huguenots, in fact, were a section cut right through French society, being representative of almost everything that was best in France.

In the Huguenot Church self-government was to be found everywhere. Ministers and laymen sat and deliberated together, and within the Huguenot temples there was a measure of equality greater than was to be found elsewhere in the social life of the country.

The first fifty years after 1589 was the epoch of the greatest material and intellectual development of the Huguenots. Dr. H. M. Baird writes: "Then it was that they obtained such opportunities as they had never before enjoyed for the extension to the world of their true genius and of the legitimate fruits of their ecclesiastical organizations; as well as of the excellence of the moral and religious training which, had they been permitted, they would have extended throughout France."

The Edict of Nantes was definitely pledged, on the word of a King, to be irrevocable. It was confirmed, in succession, by Louis XIII. and by Louis XIV. Nevertheless it *was* revoked *in toto* in October 1685, when the Huguenots were deprived of all civil and religious liberty. In the years between 1598 and 1685 hundreds of proclamations or declarations attacking the rights of the Huguenots were promulgated, so that the actual revocation came but as the topstone of a great tragedy. That revocation, issued by Louis XIV., is considered as "one of the most flagrant political and religious blunders in the history of France."

The news of the actual recall of the Edict of Nantes was received at Rome with unfeigned satisfaction. The successor of the Pontiff who had openly applauded the assassination of Admiral Coligny and the massacre of St. Bartholomew's Day could hardly do less than congratulate Louis XIV. on his royal piety in consummating the work to which the Bishops and other clergy of the Church of France had been ceaselessly contributing for so many years. At a solemn consistory Pope Innocent XI. gave public expression to the joy which he felt at the occurrence of so auspicious an event in French history as the suppression of the Huguenots. The *Te Deum* was sung, and for three days the whole city was illuminated. Later a laudatory oration was delivered in Latin by a Jesuit preacher. A medal was also issued by the Vatican mint to do honor to the King as the restorer of the Roman religion.

Savage endeavours were made to prevent gatherings for Huguenot worship. Louvois gave orders: "If it happen again to be possible to fall upon such gatherings, let orders be given to the dragoons to kill the greatest part of the Protestants that can be overtaken, without sparing the women, to the end that this may intimidate them and prevent others from falling into a similar fault. It is his Majesty's intention that no meeting shall be tolerated, either in the open country or in houses, and that as soon as an officer shall receive notice of one he must charge the meeting in question and kill without distinction of sex."

The Revocation authorised torments and sufferings by which was compassed the death of many thousands of innocent persons of both sexes; it presented to the nations the spectacle of a vast multitude of people, proscribed and wandering fugitives, seeking an asylum afar from their country. Women and girls were shut up in convents in which the nuns regarded it as a merit to torment them unnecessarily.

The King's purpose being always to have a large fleet of galleys available, he made the galleys the penalty not only for ordinary offences, but the penalty for offences connected with religion. Frail and delicate persons were sent to hard labor in the galleys; and the King encouraged the practice of sending to the galleys for life lads of 15 or 16 who dared to accompany their Huguenot parents to worship.

The Revocation provided that (1) all Huguenot temples should be destroyed at once; (2) all Huguenot worship, whether public or private, should cease; (3) Huguenot ministers who refused to abjure their faith must leave the kingdom within ten days; (4) children born to Huguenot parents were to be brought up in the Romish faith; (5) Huguenots must *not* leave the country nor send away their property.

It is estimated that a quarter of a million Huguenots managed to get away from their native land. And what France lost, of course, her neighbours gained, as the refugees poured into Switzerland, Holland, Prussia, England, Scotland, Ireland; they even made their way to South Africa and to the English Colonies in America.

It need hardly be said that the action of Louis XIV. in revoking the Edict finds no defenders among modern historians. French historians are no less vehement than English or American in condemnation of the motives and the consequences of the action of the King. No unbiased student of history can refuse his tribute of admiration to the patience and endurance of the Huguenots, or his condemnation of the policy which turned these admirable men and citizens into exiles and outcasts from the land of their birth.

In March, 1715 in the thirtieth year after the Revocation, Louis XIV. claimed that he had put an end to all exercise of the Protestant religion throughout the land; but in August of that same year, while the King was dying at Versailles, there assembled in Languedoc, under the presidency of Antoine Court, the first Synod of the Desert.

Dr. A. J. Grant's volume in the Home University Library, bearing the title of "The Huguenots," is one of those books which should be re-read at least once a year to keep fresh in mind the thrilling story of (1) the Edict of Nantes and (2) its revocation. For the history of the persecuted Church during the period of the Desert is the history of a Church which refused to die, and "the principles for which the Huguenots battled were not simply elevated and ennobling but imperishable."

RESTORATION OF THE Mme MARIE FERREE GRAVEYARD IN LANCASTER

Scattered along the rural roadsides of Lancaster County are several score tiny ancient enclosures—family graveyards, long a source of interest to tourists, genealogists and historians, but mostly ignored by the local public.

According to Lancaster Sunday News, within the past few decades a number of churches, historical groups and family reunion associations have assumed responsibility for some of these historic little plots, seeking to pay honor to the county's earliest settlers who lie within the stone-walled shelters.

Most recent of these tiny cemeteries to be rescued from encroachments of time is the ancient two-century-old graveyard near Paradise, where rests the Pequea Valley's famous first settler, Madam Marie Ferree, who founded the settlement which is now Paradise—236 years ago, September 12, 1712.

Restoration work at the cemetery is now underway, removing marks of more than a half-century of neglect and near-oblivion.

It is being restored as a memorial to Madam Ferree—the refugee Huguenot widow who started out for the new world with a family of young children as her responsibility—and her only equipment, the promise of land, one smoothing plane, one file and one hatchet, and hope of a "Paradise" free from religious persecution.

The responsibility for continued upkeep and care of the little cemetery rests with the Mary Ferree Society, namesake organization of women residents in the Paradise section.

The Society membership has more than a casual interest in preservation of the Ferree plot, for many of the women are descendants of the Ferree family and other pioneers who fled the Palatinate in 1685 and carved out their own Paradise in the Pequea Valley wilderness.

That the 232-year-old Ferree graveyard is being restored and preserved is due directly to a one-woman campaign—waged in the past few years by a former Paradise resident—a city woman who is a book of knowledge on that section, its history, myriad legends and genealogy.

She is Mrs. Jesse S. Landis, widow of Judge Charles I. Landis, resident of Paradise for many years and closely linked to the early settlers of that particular region.

Long concerned over the state into which the historic Ferree cemetery had fallen, Mrs. Landis tried for some time to get various individuals and organizations to do something about it.

She decided to go ahead and do the work herself and started proceedings to replace the stone wall which once enclosed the plot, but had fallen into ruins and at places been partially removed by vandals.

She also decided to remove the obliterations of dry lilies, overgrown shrubbery and weeds that have long made a tanglewood of the cemetery.

Financing the project, as well as planning it, Mrs. Landis has had a neat stone wall and curbing built, and added a long flight of stone steps from the road to make the hilltop point easier of access, and a wrought-iron gate in keeping with the age of the plot.

Removal of the shrubbery and weeds, and repairs to the headstones, remain to be done in the project.

That the restoration work is authentic historians may be assured. Mrs. Landis is perfectly aware of all the fine details of the original cemetery—she attended numerous funerals there—including the last one more than a half-century ago.

Now that the main work of restoration is practically complete, Mrs. Landis wants to be sure that the upkeep is continued, so she has charged the Mary Ferree Society with the work and given the organization a nest-egg to start a Mary Ferree Memorial Fund.

Mrs. Landis feels that the cemetery should be kept as a memorial to the first settler in the Paradise section, for the pioneer lady herself comes down in history as one of the outstanding figures of earliest Lancaster lore.

The cemetery itself was started by Madam Ferree, and her grave, dated 1716, is the earliest there. According to the extensive history on Madam Ferree and her clan, compiled through more than half-a-century by Mrs. Landis, the Huguenot widow vested in a group of trustees a piece of land as a burial place for the use of the settlement.

The plot is located on the Black Horse Road, about one and one-half miles South of Paradise, on a slight hilltop near the site of the Ferree homestead, and bordering on the Strasburg Railroad.

An agreement was made by the Ferree heirs in 1787 with the Carpenter family, then owners of the land in that vicinity, giving the LeFevre, Witmer and Ferree "descendants the full free and uninterrupted privilege and free access to the graveyard."

While Madam Ferree was the founder of the settlement in the Pequea Valley which later became Paradise, the haven she acquired for her fellow-refugees from the European terrors, she had only four years to enjoy the freedom in the new world she sought in 27 years of wanderings.

With her husband, Daniel, Mary Ferree and their children fled France in 1685 with a group of refugees after the Edict of Nantes was revoked.

Mrs. Landis' extensive records show the Ferree family, as Huguenots or Protestants, first settled in Steinwiler in the German Palatinate, hoping to get the new land where their freedom of religion would be respected. The father died in the Palatinate and Madam Ferree and her children continued on their way to England.

With the help of Queen Ann the Ferree family was granted letters patent and sailed for the new world, arriving in Dutchess County, New York State, in 1709, to join the French Protestant colony led by the Rev. Joshua Kocherthal.

Historians and genealogists have been considerably confused for years over the Ferree name. Mrs. Landis' records show that practically every time Madam Ferree applied for legal papers her name was changed or mutilated in spelling. Local usage and historians have now about agreed on Madame Mary Warenbuer Ferree. But in the records she was also Fierre, Fiere, Fuhre, Feree, and her maiden name Wemar, Warembier, War-enbur.

First mention of the Ferree family in Lancaster County is found in the state records at Harrisburg, showing that on Sept. 12, 1712, Maria Warenbur, Wemar or Fiere, "at the instance of Martin Kendig had 2,000 acres of land confirmed to her at Pequea."

A picturesque account of the colony is obtained from Rupp's history: "This small colony erected some huts or log cabins to serve temporarily as shelters.

"Here, surrounded on all sides by several clans of Indians, they located in the gloomy, silent shades of a virgin forest, whose undisturbed solitude was yet uncheered by the murmurs of the honey bee or the twitterings of the swallow, those never-failing attendants upon the woodman's axe."

By legend, Madame Ferree's settlement began prospering immediately, mainly because she gained friendship of King Tanawa, of the Piquaw Indians, whom she met at a spring near the site of the present Leacock Presbyterian Church on arrival at her lands.

The following year her son, Philip, built a house on the banks of the Pequea Creek just off the present Lincoln Highway on land added to the Ferree estates through purchase from the Hans Graf holdings.

She herself built a large house near the site of the graveyard. Nothing of it remains today, but older residents of Paradise recall being told of the place as children.

The home she spent a quarter of a century in gaining was hers only briefly. She died in 1716, at the age of sixty-three, at least secure that her family and descendants had a dwelling place free of persecution.

That the colony became what Madam Ferree hoped is evidenced by its name—"Paradise"—selected by David Witmer, the settlement's foremost developer in the latter eighteenth century. Today the section is still a paradise—with its verdant fields, orchards and nurseries one of the farmland showplaces of the Garden Spot. And the wide variety of religious sects represented in the present inhabitants is a lasting tribute to Madam Ferree and her fellow-pioneers who tamed the wilderness in the cause of freedom of worship.

"HUGUENOT" — WHAT DOES IT MEAN?

By Rev. John Joseph Stoudt, Ph.D.

"Huguenot"—a strange term indeed to give to the harassed persecuted Protestants of France. What does it mean? Where did it come from?

It has been used as a term of reproach—but that should call for no objection since many of the names given to the upsurging religious groups of the Reformation were names of reproach: Puritan, Quaker, Methodist, and even the word Protestant itself. But custom and the genial light of mellowed time have removed the reproach and clothed these names with new affection.

French Protestants have indeed been called by many names: they were heretics to their bitterest enemies; they were *pretendres*, false claimants; they were *reformes*, reformists or radicals; and sometimes they were simply lumped with Lutherans and other Protestants, meaning stubborn recalcitrants. All of these words are full of the protest against established forms of society, and they express discontent with the established order. They are then words of change, or resistance to hard-and-fast doctrines and ideas, words therefore of spiritual revolution and dynamic.

Why, then, "Huguenot"?

None of the earlier historians like Montluc, Tavannes or Pasquier were able to explain the origin of the meaning of the word; in fact, they even went so far as to express ignorance of the word's meaning. But opinions have been many. Some have said that "Huguenot" derives from *Hugon's Tower* at Tours where it is known that the early French Protestants gathered for their illegal forms of worship. Several historians, among them the celebrated D'Aubigne, agree to this assertion, adding that these people were sometimes also called *Tuorangeaux*, which means natives of Touraine. Others say that "Huguenot" derives from the Swiss phrase, *Hues quenaus*, which in the Swiss patois means "seditious fellows." Others claim that it is a derivation from the Flemish word *Heghenen* or *Huyguenen* which means Puritan or Cathari. And then there are those who say that the Huguenots got their name from John Hus, *les guenons de Hus*, *guenon* being a young ape, and *Hus* meaning goose. And then the word Huguenot is also given to a common iron or earthenware pot, and the phrase, *sentir le fagot*, to smell the

stake, meant to be suspected of heresy. These all are explanations of the origin of this curious word.

But the meaning which is most generally accepted, and the meaning which the Oxford English Dictionary accepts, is the one which ascribes the derivation of the word from *Eignot*, a derivation from *Eidgenoss*, which means confederate, or oath-bound. This was the original designation of the three Swiss patriots, Wilhelm Tell, Walter Furst, and Arnold of Melcthal, who on the night of 7 November 1307 met at Rutli on the lake of Luzerne and there bound themselves by a solemn oath to shake off the despotism of Austria and to establish liberty in their country. Each member of the conspiracy was called an *Eidgenoss* and the Alliance which was formed between the various Cantons was called the *Eidgenossenschaft*. It is easily understood how, in these same Swiss Cantons, the new aspirants for liberty, the followers of John Calvin, would be given this name hallowed in the Swiss struggle for liberty. It is also understandable that *Eidgenossen* became the name given to those rebels or apostates from the Roman Church who refused to accede to domination in spiritual affairs.

From this Swiss word it became *Eedgenot* in France and was applied to the reformed seditionists. The word slowly achieved its modern form so that it is claimed that by 1562 the word was used currently in English as well as in French. And it has been used since to designate those members of Christ's Church in France, and their descendants, who are still of such stubborn stuff that they resist temporal domination of their conscience.

And how is the word pronounced in English? Hu-ge-not, with the "not" pronounced like got! Huguenot!

JUNIOR MEMBERS

TO AUGUST 4, 1948

1. John Yost Stoudt
2. Craig Wright Muckle, Jr.
3. Christine Murdoch Muckle
4. Nancy Barbara Ludwig
5. Leanne M. Snyder
6. Mary Ellen Snyder
7. Paul Palmer Craig
8. Maria Hamilton Craig
9. Daniel Feger Ancona, 3rd
10. William Jones Ancona
11. Helen Louise Vincent
12. Caryl Rickard Vincent
13. William Harradon Vincent
14. Laetitia Anne Worley
15. Margaret Rose Mullison
16. Mary Louise Mullison
17. Miles Kachline Dechant
18. Sally Lee Miller
19. Stuart Mershon Craig
20. Anna Hancock Dennis
21. Charles Hay Hemminger, III*
22. Keith Roval Condit
23. Christopher Dana Condit
24. Geoffrey Dodd Condit
25. Walter Lloyd Condit
26. Cecelia Anne Condit
27. Barbara Anne Cloud
28. Diane Cloud

* Life Member. He became a senior member on June 9, 1948.

Treasurer's Report for 1947

Presented at the meeting in Lancaster, 1948.

RECEIPTS

Balance January 1, 1947	\$2,094.59
Dues and Fees	1,084.50
Interest on Endowment Fund	72.52
Sale of Books and Coins	71.15
	<hr/>
	\$3,322.76

EXPENDITURES

Dues to Federation of Huguenot Societies	\$ 15.00
Registrar's Expenses for book in preparation	87.05
Music at Annual Meeting	25.00
Honorarium	25.00
Printing and Engrossing	527.40
Postage	59.00
Miscellaneous	40.90
Balance December 31, 1947	\$2,543.41
	<hr/>
	\$3,322.76

ENDOWMENT FUND

U. S. Government Bonds	\$2,500.00
5 Shares Pa. Power and Light, 4½ Pref.	565.00
	<hr/>
	\$3,065.00

Clara E. B. Rex, Treasurer.

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